GODS PLENTIE.

GODS feeding
TRVE PIETIE.

In a Sermon preached at PAVLS Crosse, on the 18. day of Iune. 1615.

To warne the Oppressor, whose trust is in the WORLD: and to ease the Oppressed, who trusteth in the *LORD.*

By IOHN WHALY.

EXOD. 17. 6.
Thou shalt smite the Rocke, and there shall come water out of it.

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1615

BRITISH MUSEUM

TO THE RIGHT HONORABLE, AND much honored Lady, the Lady ALICE, Counteſſe Dowager *of* DARBY, *all poſſible happi-*neſſe, with grace and glorie.

MADAME,

IN *the Land of forgetfulneſſe, I haue ouer-ſlept all dutifull ſeruice: yet was my ſleepe of twice ſeuen yeeres, farre ſhort of* Epimenides *his drowſines, who (if the report were true) ſlept ſeuentie fiue, or of* Endimions, *who neuer wakened. After I recouered my ſenſes, and came to my vnderſtanding, among the clouds of Negligences and Ignorances I found many millions of careleſſe Trewants, and wilfull Idiots. Thoſe abide ſtill in the ſhaddow of Death, becauſe trauailing from* Ieruſalem *to* Iericho; *and being wounded in the way, by the Ieſuites,* Luc. 10. *they refuſe the comforts of* IESVS, *the good Samaritan. At the view of ſuch obſtinate Caſtlings, I returned from thoſe miſts of Darkeneſſe, to view them better. Now ſafe-* Act. 27. 8. *ly arriued in the faire hauens of Knowledge and Conſcience;*

I thought it the firſt part of my dutie, to preſent my ſeruice to your honorable Graces, and to make an appeale to that fauour which before my ſleepe ſhined vpon me. Therefore, lately called by my Superiour to tell abroad what I haue ſeene, I prepared this Sermon to conuay my experiences to the Church. Now moued with many friendly motions of my friends, to write what I ſaid, yeelding tranſient wordes to permanent Records: I preſent them to your Worthineſſe, crauing your fauourable Hands and Heart for their commendable allowance. The worke may ſeeme as the water boughs of a tree, a ſuperfluous branch to the Church: yet, if it afford one Apple of good taſte, I beſeech you to accept all well for that only, I may be thought like cold Earth, which ſendeth forth ſlender fruit long after good ſeaſon: yet, that is my comfort, in the middeſt of many better, that albeit I come ſlowly in the hindermoſt ranck of gratefull Sutors (my poore condition being as a waight of lead on my deſire) yet among thoſe which know me, I am accounted ſure at laſt. This ſmall offering is no more equiualent to my debt, then a Mole-hill is to a Mountayne, much like the ſhort meaſures of this Age, wherein needy debtors pay by the ſhilling, what they owe by the pound, as a ſheckle of ſiluer for a talent of gold. Whatſoeuer my barren ground can afford, ſhall be euer at your Honours command, to which moſt humbly I proſtrate my ſelfe.

Your faithfull ſeruant,

IOHN WHALLEY.

GODS PLENTY, FEEDING TRVE PIETIE.

PSAL. 81. VERS. 10.

Open thy mouth wide, and I will fill it.

TWo things in our experience are much mingled together:

The neceſſity of Man,
and
The bountifulnes of God.

Theſe in my Text doe embrace one the other, as a Rich and Poore man well met: ſaith God, Open thy mouth, becauſe of thy neceſſity, and I will fill it with the pleaſures of my plenty.

Here are two great deepes, one deepe calleth another, and were it not for the bleſſed abundance of the one, there could

be no eaſe to the paine of the other. Commonly, want doth knocke at the dore of Plenty with that grone, *Some comfort for Gods ſake*: but ſeldome doth Plenty call Want to his dore. The charitie of our times is like feeble old age, blinde, or lame, or deafe, or dumbe.

The Poore would bee acquainted with the Rich, but hee is nice of his acquaintance: therefore, now I ſhall exhibite a dainty before you, a rich mans bleſſing powred into a poore mans boſome. This largeſſe of Gods munificence is here in my Text, a Text of almes, and copious loue of the Rich to the Poore; The King to the Begger, God to his Church: *Open thy mouth wide, and I will fill it.*

Such offers as this are ſeldome made in the hungry, cruell, proud, ambitious, malicious, and to ſpeake one word for al, in this couetous Age. O, lamentable time! a brother doth flame in furious anger againſt his brother, there is *Cain.*

In ſome place, the ſonne is ſicke of his father; there is *Abſolon*; the mother greedy for morſels of her owne child; the hunger of *Samaria.*

Ambitious Antichriſt, in all climates where he can reach, cauſeth bloud to touch bloud, *Abimeleck.*

Queene-Mother, Rome, laboureth to ſpill all the bloud Royall, *Athaliah.*

Many falſe women lay ſnares for their husbands, if they be not Philiſtims, to gratifie the Philiſtims, *Dahlah.* All the world ouer is either *Laban*, defrauding the labourer of his hire: *Balaam*, running after errour for reward: *Achan*, with bird-lime-fingers: *Giezi*, with cheating inuentions: *Nabal*, with wretched nigardiſe: *Shemei*, with circumuenting denices, and yet all theſe wicked ones walking in workes of darkeneſſe, cannot ſtop the ſtreames of liuing waters, which the good Phyſicion here powreth into the ſicke patient. *Open thy mouth, &c.*

Geneſ. 31. 41.

Iude 11.

Diuers Expoſitors, older and younger, ſpend diuers ſentences vpon the occaſion of the *Pſalme.*

Bellarmine (who ſometime citeth many Fathers into his Conſiſtorie, to ſerue his turne, ſometimes is glad of the skirt

of

of one Father to couer his nakednesse: sometimes turneth by all Fathers, which he cannot turne) is of a speciall iudgement concerning cause, vse, and end of this song. *Iansenius* laboureth to spie out a speciall festiuity in the difference of wordes, *Sophar* and *Hasoseroth*, one word for the trumpet of horne, and the other for the siluer plate trumpets.

But briefly to the purpose, whatsoeuer difference is for circumstance, we all agree in the substance; that this *Psalme* was committed to *Asaph*, a Master Singer, cheerefully to stir vp spirits of all sorts of people, young men, maides, old men and children, to praise the Lord for his benefits, and declare the goodnesse which he hath shewed to the children of men.

In this portion of the tenth Verse, is an hypotheticall connexion of two parts, { *In Christian duty*, / *and Gods plenty.*

1. If we performe our duties towards God, to open our mouthes wide; in inuocating his helpe, and celebrating his name.

2. He will performe his liberall promises to vs, in satisfying our earnest desires.

In the first part obserue these foure particulars:

1. Desire; *Open* }
2. Owner desire; *thy* } *Open thy mouth wide.*
3. Instrument desire; *mouth* }
4. Extent of the instrument; *wide.* }

But here the question may be inserted, to whom: which particle being included in my Text, is expressed in the precedent part of the Verse, or implicite, in the first part is *explicit*, in the second, by the Pronoune I, in a verbe of the first person for him, which is only I, *per se*, *Alpha*, and *Omega*, first, and last.

Consider then the particulars of the second part.

1. The coniunction copulatiue, to fasten the promise to the condition.

2. The person of performance, from whom euery good and perfect gift doth come: I.

3. Willingnesse, the giuer as ready to giue, as we to aske.

4. Act of performance, that God is as good as his word; fil.
5. The wonderfull worke in filling that veſſell, which all the world, without God, cannot fill. The deſire of man without God inexpleble.

Now obſerue in both parts the marks to ſhoote at.

1. *Open:* Chriſtian reſolution.

In the former part,
2. *Thy:* particular faith.
3. *Mouth:* open profeſſion of faith in prayer, and other Chriſtian offices, in communion of Saints.
4. Zealous deſire of encreaſe of grace.

Open thy mouth wide.

In the latter part,
1. *And:* Surety of Gods promiſe, according to the condition that God alwayes is as good as his word.
2. *I:* The fountayne of goodneſſe, alwayes open to the Church.
3. *Will:* The bleſſed will of God, euer full of good-will to man.
4. *Fill:* Plentiful benignity of the great giuer, aboue all others.
5. *It:* The bleſſed ſtate of a compleate Chriſtian, to haue his will full of ſanctified contentation.

And I will fill it.

Open in generall.

THe firſt word in Engliſh ſignifieth to vncouer, in the originall to inlarge, and ſpreade abroad. Thus muſt a good man proue himſelfe to God, in opening his eyes, eares, hands, mouth, and heart.

Our eyes muſt be opened to the Lord, in daily conſideration of our thraldome, in our nature; and our freedome in Gods grace. Thus was King *Dauid* opened: *Mine eyes are euer towards the Lord, for he will bring my feet out of the net.* *Pſal.* 25. 15.

Our eares muſt be opened to heare, and obey the Word

of

of truth, as the Prophet did: *The Lord hath opened mine eare, and I was not rebellious.* Esa.50.5.

Our hands must bee opened to worke in our seuerall callings, and abilities, that as the children of wisedome, *Wee may eate the fruits of our owne hands, and our owne workes may praise vs in the gates.* Pro.31.31.

Our mouth must be opened with daily confessions of our owne vnworthinesse, and professions of Gods goodnesse, that we euer may be ministring grace to our companions: *O, let my mouth be euer filled with thy praise.* Psal.71.8.

But if all these opened, and the heart shut, there is in all more shew then truth: therefore must the heart be meant in the word open: that the light of the Spirit may bee receiued into the intellect, and Spirit of sanctification into the affection. The Spirit of God is the light, the heart is the window: *Sed multi claudunt fenestram contra solem, vt quietius dormiant in tenebris*: Too many are as the sluggard, which would haue the window shut, lest light come in, and trouble him in his dead sleepe, *sleepe of sinne.* Yet necessarily must the heart bee opened; it is more then the window, it is the dore of the soule, which must bee opened to Christ, as the chamber of the Bride to the Bridegroome: *Behold, I stand at the dore and knocke: Open to me, my loue, my doue, my vndefiled.* Apoc.3. Cant. If we be thus opened to God, the Lord will bless vs, that we may seeme, and be in the Church, as the *rod of* Aaron, *full of buds, and blossoms, and almonds*, liuely in good thoughts, wordes, and deedes. Num.17.8.

Open in speciall.

NOw come we to Christian resolution, which begins his good workes in considerations of his owne wants, which moueth a true heart to open it selfe, and call to God that he may be satisfied. Here must wee call into our meditation the wisedome of true resolution, in prouidence for necessaries.

Prouidence.
1. Desire.
2. Manner of desire.
3. Preuenting impediments.
4. Electing helps.
5. Wise vsing of helps.

Christians resembled to vs by Bees, which foresee or feele want, doe prouide for themselues, fetching food to the Bee-hiue: *Necessitas magistra*, either present want, or feare of want to come, sets all to labour to prouide, which are wise, χρεία διδάσκει κὰν ἀμυδρὰ ᾖ. It teacheth good doctrine, to flie to wholsome prayers, to looke about for prouisions, and remedies to cure the disease, as *Iacob* pondering the vrgent famine, sent forth his sonnes for victualls: *Get you downe to Egypt, and buy corne for vs, that wee may liue and not dye*: wee know, if wee know any thing, that there are diuers kinds of want.

Genes. 42.2.

Two wants.

Bodily want is of health, strength, and riches of the earth. Spirituall want is of the Word of Life, and Grace of God. In the true valuing of these wants, true doctrine of Iesus Christ directeth vs to seeke, first, store for the chiefe want.

Matth. 6.33.

The Spirituall want is the greater, and pincheth most at last: therefore, first, Seeke the Kingdome of God. *Sicut sunt partes terræ, sic sunt Ecclesiæ partes, aut pinguiores, steriliores*: Some like a well watered garden, full of herbs and flowres: Some like a barren and drie wildernesse, no fruits. But pride is a broade sin ouer this wide world, that often those, which are in most pouerty, make most shew of plenty. So the bragger will be a rich Marchant, and the hypocrite a Treasurer of Religion: both set the better legge before: and as the foolish young man sore hurt, doth hide his wound, and is not cured, thus they hide their want, till they bee past cure. So *Laodicea* made the glory of plenty, when she was in want: *thou sayest, thou art rich, but thou art poore.*

Plenty and Want compared.

Apoc. 3.

Many ramp as Lyons, for want of worldly wealth, which in want of heauenly treasure lye downe and sleep, as *Ionas* in *the bottom of the ship*. But we must all be opened most, for that wee want most, as dry ground, to the refreshings of the raine waters,

Ionas.

waters, as the nurse-child, to the mothers brests, as the hungry bird for foode, which the damme bringeth.

This is the lesson of wise Prouidence, to Christian resolution, teaching vs to open our selues to God, that hee may open himselfe to vs, *who openeth his hand, and filleth with his blessing euery liuing thing.* Psal.

Manner of desire.

IN the complaint of wants, it is to bee regarded, how desires are sent forth. All the world is full of desires, and there is one desire common to all, that our desires may be satisfied; as *Achsah desired water-springs*, and, O, how her heart burned, till it was cooled with water-springs! Ind.1.15.

Wee are commanded to aske, and taught how that *the prayers of the righteous may be granted.* Yet, because there are so many errors in Petitioners and their Petitions, therefore are there in Gods word, so many cautions for the Petitioners, and directions for Petitions, that being sent right in their errand, they may receiue good speede. Some needy Orators are faulty, in respect of the Pro.10.24.

1. Party, to whom they pray, open to Idols.
2. Matter for which, open for vanities:
3. Manner in which, open in fantasies.
4. End to which, open to promote euill.
5. Person which prayeth, not prepared to pray.

Many sacrifice their deuotion to Idols, gods which are not God:

Some to the World, there is the Deuil, god of this world.

Some to the Belly, there is the Serpent, first tempter to gluttony.

Some to the Sunne, Moone, and Starres, or Queene of Heauen, and gods of the Nations, where Sathan hath his *Pantheion*, being crept into all Idols.

Adramelech, Anamelech, Asdod, Baal Berith, Baal Peor, Baal Zephon, Astharot, Rimmon, Thammuz, &c.

The Pope spends his chiefe deuotion on his two great Saints, *Summum iudicium*; *Summa potestas*: hee would perswade

ſwade vs that theſe are no fabulous gods: For by the power of one, he is all eyes, like the deuiſed *Argus*, as if hee were the eyes of all things. By the other, he is all hands, like the fabulated *Centimanus*, might ynough to make and marre all. In all ſuch workmanſhip the Deuill is the maker, and the Pope is but the cauer to make all fine, varniſhing ouer Idolatrie, with Antichriſtian Canons, Decretalls, Gloſſes, that paintings may ſeeme natiue colours, and baſe copper fine gold. But what doe I touching the Popes mettalls beyond my marks? Al, al, almoſt all the world ſacrifice to three great Planets, Profit, Pleaſure, and Honor; to one of theſe, or to all. Theſe are three diſmall Planets, with which 100000 are ſtricken blinde and lame, that they can neither ſee, nor doe Iuſtice, Honour, Profit, Pleaſure; *Iupiter*, *Saturne*, *Venus*; Ambition, Auarice, Luſt; wander all ouer, whileſt the bleſſed *Sunne of Righteouſneſſe* hath no roome in that world of darkeneſſe. Theſe are now of religious account, as the golden Calfe of Iſrael, which went before them. *Exod.* *Theſe, O Iſrael, brought thee out of the Land of Egypt*; when God had no eye to ſee, nor hand to helpe: or rather, theſe brought thee into the Land of darkneſſe, when Chriſtians, as the Sodomites, wanting eyes, knew not how to vſe their hands. *Geneſ.*

Secondly, ſome Orators offend in reſpect of the matter for which they pray: Vices, more then vertues; Superfluities, more then neceſſaries: *Pro.* 1.22. *A foole deſireth hurtfull things.*

Thirdly, ſome are blame-worthy, for the ill faſhion of their Supplications, which entreat in policy, cuſtome, ignorance, or vncertainty, and hold out their deſires, as a paire of Scales, vp and downe, neuer at peace with God or themſelues. So are the ſonnes of men, deceitfull vpon the ballance, and deceiue themſelues moſt of all. Theſe are as a ſhip in a ſtorme, toſſed to and fro. *Eccluſ.* 33.2. *The heart of the fooliſh is like a cart-wheele, and his thoughts like a rolling axle-tree.* *Ibid.* 5. They cannot caſt out their owne euills, becauſe of their vnbeliefe, and in the end their portion is the ſecond death. *Matth.* 17.20. *Apoc.* 21.8.

Fourthly, a wicked heart condemneth it ſelfe as a traytor, wiſhing

wiſhing effects of treacherous conſpirators, to content others, or himſelfe, as falſe *Achitophell.*

Againe, ſome Orators are rightly reproued, in reſpect of their owne manifeſt vncleanneſſe, who are not prepared with any *waſhings of Sanctification*, yet aske proudly as if they were worthy to obtayne their deſire, or that God were beholden to them for praying.

All theſe erring in their prayers, receiue no comfort by praying; for indeede, there is great ods in the iſſues of prayers. The holy Petitions of faithful Chriſtians, are *as incenſe, and the lifting vp their hands, as the euening Sacrifice*, all well-come, and well rewarded. *Pſal.* 141.

Thoſe vnholy motions are *as an ointment corrupted with flyes, the Lord turneth away his face, and will not heare.* Therefore, let all conſider the Springs of righteouſneſſe, *Faith, Knowledge, and Charity*, in which our prayers muſt bee ſteeped, that being thus ſanctified in *via* here, we may be glorified in *Patria* hereafter.

Further, conſider that it were more eaſie for the conſcience to reſolue well, if there were no impediments of holy reſolution.

Chriſtian reſolution being hindered with many euills (which cleaue faſt vnto it as the *remora* to the ſhip, or which are ſtumbling-blocks to good purpoſes) is ſtayed in his courſe. But true reſolution doth ſet open his heart, and keepe it open. It is not a fantaſticall conceit in a flaſh, as was in the *Galathians*, nor a flowing violent humour of enuy, and peeuiſhneſſe, as was in *the Patriarchs which ſold Ioſeph*, but a conſtant progreſſe confirmed with the ſtrength of the holy Ghoſt, the Spirit of fortitude, *to ouer-come euill with good*: So *Ioſhuah* ſet and kept open his houſe, *I, and my houſe, will ſerue the Lord.* Such a gracious reſolution is implyed vnto vs by opening, and in the word is ſignified *Anguſtia naturalis*, a troubleſome ſtraight of thornes, bryers, ſnares, pitfalls, rocks, ſtones of offence, through which the beſt Chriſtian hath much ſtruggling to paſſe. His way is incloſed as the way of the wicked, yet when the ſound of feare is in his *Gal.* 3. *Acts* 7.9. *Rom.* 12. *Ioſh.* 24.15.

Iob 15.21. *Ibid.*24. *Ibid.*26. *Ibid.*27. eare he goeth on: when affliction and anguiſh make the euill man afraid to beginne, or when the iudgement of God ſtrikes through the thick part of the rich mans ſhield, whoſe face is coucred with fatneſſe, and hath collops in his flanke, euen then the vndaunted ſpirit of Gods ſeruant, paſſeth through the Valley of the ſhaddow of death. See then the fearefull ſtate of vnfaithfull hard-hearted, or ſlothfull people, whoſe ſinnes keepe the dore ſhut vpon them, that they neuer reſolue to beginne to mend. Such mens prayers and their entrances of grace, are vſually lockt vp in worldly deuotion, to Pleaſure, Profit, and Honour, as a miſers gold in his hutch. There is gold in the hutch, but it ſees no light, as the deuotion of fooles neuer commeth forth indeede.

*Pſal.*23.4.

*Eſa.*65. To the vnfaithfull man God may *ſtretch forth his hands* all the day, and yet he not be opened.

Iob 41.15. The hard-hearted mans heart is like a ſtone, as hard *as the nether milſtone*, and neuer turneth to good.

*Eccluſ.*32. The ſlothfull man is *heauy at the houre of riſing*; Theſe keepe good reſolution, as a Munke keepes his Religion alwayes within dores, or as a miſer keepeth his charitie, by which no man fareth the better: yet euery good Chriſtian muſt be an open Chriſtian, *appareat quod eſt*, his light muſt ſhine, and his tree beare fruit.

Wee muſt bee in faſhion like to a ſhip, open vpwards to good, ſhut downewards to euill: open, to let in the light and breath of Gods Spirit, ſhut to keepe out of our ſhips our conſciences, all waters of iniquity and invndations of ſinne, leſt they flow ouer our heads, and we be caſt away in ſhipwrack. Neither are good purpoſes and good intentions auaileable for worke of reſolution. Theſe are ſhifts and excuſes of ſluggards, and heauy-headed Chriſtians, which would goe to heauen with eaſe in a Chariot of good meaning: *Lex dormientibus non eſt ſcripta, nec cœlum dormientibus paratur.* God hateth idleneſſe in all profeſſions, and therefore, ſaith *Salomon*, *The idle man is deſtroyed with pouerty*, as *Iſhboſeth* was deſtroyed ſleeping. Thus the idle Chriſtian, which will not doe good deedes, but purpoſe only, his

*Pro.*20.

field

field is couered with weedes. His purposes, if neuer so good, will not serue the turne, except hee proceede: *Desires of the slothfull killeth him.* *Desiderare auxilium gratiæ est initium gratiæ*, good desires and intentions are sweet buds of the spring: but that is a poore vncomfortable spring, which is all buds and no fruits. *Cœlum bonis operibus, gehennam vanis desiderijs*; we reade of an holy man, who saw in a vision heauen full of good workes; Hell, full of vaine desires. It hath been said of old, that good beginnings are golden pillers to Christian resolution, either doing good or resisting euill; yet our golden pillers must not stand still, but remoue forward, as the piller of fire, in the middest of the workes of darkenesse in this wildernesse of sinne. *Pro.6.* *Pro.21.* *Exod.13.*

Holy resolution encreaseth in beauty, as the life of a righteous man is beautified with light, more and more, *till it be perfect day.* *Pro.4 18.*

The life of a Christian, from the beginning of good resolution, must be in the Church, as the Riuers in Paradise, pure and swift waters: pure, *for by faith must our hearts be purified.* Swift, alwayes running on without the standing puddles of negligence, as *Dauid*: *I will runne the way of thy Commandements.* It is an old prouerbe, which proueth true in all Arts, and so likewise in our liues, *ni custodias parua, amittes maiora*; he which saueth not small seedes, neuer reapeth great crop: and if thou doe *not continue to the end, thou canst not be saued.* Euery man must consider his talents, which God hath committed to his vse, as the good Seruant, which receiuing wages, or reward, at his Masters hand, bethinketh without delay, how to imploy it to the best aduantage: so did the profitable seruant, *which entred into his Masters ioy.* The cold of Winter, nor the heate of Summer, neither Aduersity, nor Prosperity, can hinder him, but his good resolution shaketh off all which presseth vpon him, and casteth by all impediments, because *God is the strength of his saluation.* *Act.15.9.* *Psal.119.32.* *Matt.25.23.*

But if resolution come to a sore blow, or fainting in his course, what helpe hath God prouided for him? Surely,

the word of God doth hearten the soule of man, as bread doth strengthen a mans heart. Man, liueth not by bread only, but by euerie word, &c. and the Comforter refresheth him as water the thirstie. It is not then to bee inquired in the time of such necessitie, what helpe the man of sinne hath deuised to mocke vs withall, with Exorcisme, Holy water, Buls, Crismes, Inuocation of Saints, Reliques, &c. But, what helpe God hath appointed by the motions of his spirit, and the power of his Word.

Two helpes. The Spirit of God is a great Comforter, and a strong assistant to man in the time of need, which chaseth away flouds of sin, and shutteth vp the deeps of hell in our weakenesse, as the winde which God sent forth on the Earth, shut

Gen.8.2. *vp the Fountaines of waters, restrained the raine, and caused the waters to cease.*

When the Plant or Hearbe beginneth to dye or faint, then to haue a comfortable gale of wind to breathe vpon it, and a showre of raine which trickleth with teares, to reuiue and refresh it, how doth this bring flourishing to the plant againe? Thus is the weake Christian often refreshed and relieued in his debilitie and trembling weakenesse, accor-

Esay 44.3. ding to Gods promise: *I will powre water vpon the thirstie, and flouds on the dry ground: I will powre my spirit on thy seed, and my blessing on thy buds, and they shall grow as the willowes by the water.*

The second helpe, is the Word of God, either read or preached. In the entertainment of this word, here are varieties of appetites to bee considered. Some desire all reading, no preaching, some all preaching, no reading, some both, that no Corne fall to the ground without profit. It might peraduenture haue beene warrantable to except either against one or the other, if God had not appointed both reading and preaching, as might be made euident by manie portions of Gods Word. The Word of God is the Word of eternall life, either read or truly expounded, and is not lost either in reading or preaching, *but to them which perish.* Therefore, are they happily conformed to the good meanes

of

of Gods prouiſion, which deſire both vnwilling to ſeparate theſe meanes, which in the Church God hath ioyned, *And they read in the Booke of the Law diſtinctly, and gaue the ſence, and cauſed them to vnderſtand the reading.* Nehem. 8 8.

But more ſpecially, here I muſt ſpeake to them nice hearers, which are often open to Sermons, but when eares wake, their hearts ſleepe. Manie of theſe, howſoeuer they profit, muſt haue ſuch thinges as delight, ſo they goe to the houſe of God, into the Aſſemblies of his Saints, as to a Play-houſe. Aske ſome of them for the particular Doctrines, they can repeat them better then they can vſe them. Theſe are like to an Archer, which carried his Bow with him here and there, but did not ſhoote with it: to whom it was ſaid,

Cur tibi tam fruſtra geſtatur inutilis arcus?

That Archers skill is vaine we know,
Who wants a will to vſe his Bow.

Such apply Sermons more to the delight of the eare, like muſicke, then to the increaſe of deuotion, of whom *Ezechiel* ſpeaketh, *Lord, thou art become to them like a ieaſting Song of one that hath a pleaſant voice.* Ezech 33. Theſe, albeit they thinke themſelues no ſmall babes, are compared to children, which take more delight in the gilded out-ſide of a Booke, or to looke on babies and pictures, more then profitable inſtructions of good Sentences. They are as childiſh as children, which reſpect the laces of a coat more then the cloth. The cloth is more worth to couer nakedneſſe, and to keepe warmth: but as to them, a coate is as good as no coat without laces, ſo, to the other a Sermon, as good as no Sermon, vvithout inuentions of delectation. Yet the rule to guide both the Teacher, and his Auditours, ſheweth that the vvorthineſſe of Doctrine is to be preferred before all faire gloſſes and pompe of vvords. *Pompa verborum negligenda, rerum momenta ponderanda.* Diuers of our forefathers reprouing the fancies of ſuch fantaſticall Proſelites, ſay they are like to ſifters which ſhake the fineſt and beſt meale out, and keepe the brand in ſtill. May it pleaſe you to take a view of that

narration, *de vmbra Asini*, vvhich *Erasmus* deliuered out of *Demosthenes*. The Oratour discoursing seriously before them of necessarie considerations for their State, there were most of them present, shut vp fast in sleepe. The Oratour suddenly to waken them, said, hee had a prettie Storie for them: at which newes, instantly, all vvere rovvsed and set open. He telleth them of a young man which hyred an Asse to carrie some commodities from Athens to Magara. Trauailing on his iournie in the heate of the day, he couched vnder the Asse to take the benefit of his shadow. The *Muletour* vvhich set the Asse to hire, denied him the vse of the Asses shadow, with these words of his strict condition, I set to you for hire my Asse, but not his shadovv. The young man replying that he would keep this vantage by his hireling, the difference vvas grovving from vvords to blowes: vvhere *Demosthenes* (all gaping on him) brake off his speech. All his Auditours earnestly intreating him to tell on the Tale that they might heare the issue, *Demosthenes* answered thus.

See to your selues, vvhat wise people ye are, I told you of vvholesome obseruations, and all that while you vvere shut vp careless of good Doctrine. Now, I tell you of trifles, as much as nothing, the shadow of an Asse, ye are all open to full attention. Thus it is with too manie Christians vainely disposed to new matters, not truly resolued to profitable instructions? But vve must all bee opened to *wholsome doctrine*, to vse it and raise profit by it, that vvhen the Lord commeth, hee may receiue his owne vvith aduantage: *Blessed is the Seruant, whom his Master when he commeth shall find so doing.*

Tit. 2. 1.

Secondly, consideration in this help is, so to be opened to the hearing of Gods Word, that we euer hearken to it with a tender feeling. Many there be, accoũting themselues of valorous & great minds, too great to be daunted with the breath of Gods word or sound of a Sermon: such heare often, & yet are no whit better, their hard harts are not opened. In this misery of miserable men which conceiue brauely of themselues, we may discerne the cunning slight of the deuil, to turne medicines

cines into poyſon, that more men heare, the leſſe is their care. Thus the marriners, when they haue eſcaped many fearefull blaſts, care leſſe when more come; but it is a grieuous condition of inſenſibility, when a Chriſtian eſteemed no more of the word of God, then the Sea-faring man doth of a blaſt which is quickly ouer, and there an end. But this is a trick of Sathan, to lull men aſleepe, with thoſe ſweet ſongs of Syon, which God hath appointed to waken vs; to make our edges dull with the vvord of God, vvith vvhich vve ſhould be ſharpned. *Multa nouit Vulpes qua vos neſcitis:* the Fox and the Deuill come where wee thinke they dare not, and fetch preyes, when we ſuppoſe all is ſafe. We reade of ſilke-worms that naturally they feare Thunder, yet their keepers doe acquaint them much with diuers ſounds, ſo that at length no thunder doth amaze them. Such is the profit that many hypocrites gather by hearing the word of God often, that at length no word of God makes them ſtirre an inch, no Sermons pierce into their conſciences. Alas, for pitty, that men ſhould be weakened with foode, with which they ſhould be ſtrengthened, or ſhould breake through all fiſhers nets, with which they ſhould be caught. *Clauicus*, a famous Smith, is ſaid to make armour impenetrable: ſuch a black-Smith is the Deuill, a harneſſe-maker, which maketh a breſt-plate, ſo hardened, that no dint of ſword, no word of God can enter. This is he that makes *the brow of braſſe, and yron ſinne*, which no oyle may mollifie. To theſe hard hearts we preach ſtill, and *caſt bread on the water*, but woe to them (for all their pride) which are as vvaters no better by the bread. Let no man thinke it is enough to come to heare Sermons, to carry Chriſt vp and downe in the eare, and tongue, and barre him out of the heart. It vvas the priuilege of *Symeon*, to beare Chriſt in his armes, but that was not his greateſt priuilege; it vvas a ſpecial fauour to the bleſſed Virgin, to beare Chriſt in her bleſſed vvombe, but that vvas not her chiefeſt fauour; if they both had not borne Chriſt in their hearts, they had both beene vnhappy vnbeleeuers, vvhich now are bleſſed Saints. To this purpoſe ſaid *S. Auguſtine, Cõcipiendo Chriſtum* Eccleſ. 11. 1.

in

in carne; not ſo ſure a token of grace, as *percipiendo Chriſtū in fide*; one heart full of Chriſt, is more vvorth then all the eares and tongues, vvhich are full of ſound vvithout ſubſtance. Laſt of all, in this mockerie of Gods ordinance, let theſe light-headed hearers know, vvhat vvrong they doe to God, to put a ſcandall vpon the vvord of God, as if it vvere a vvord of letters, and not of manners: yea, let them know the vvages of their ſinne, in the payment of their fellowes, vvhich mocked the Meſſengers of God, vntill *the wrath of the Lord aroſe againſt his people, and till there was no remedie.*

2. Paralip. 36. 16

Thirdly, here is another caution to be added, for our acceptance of the vvord, that it may open vs to our beſt aduantage. People reſort to the Church, as Gods almes-houſe, to be fed, as the flocks of ſheepe to the greene paſtures, where *Peter muſt feede his ſheepe.* But of all thoſe vvhich are miſerable ſinners, few conſider their owne ſickneſſe, how they neede a phyſicion, more then a nurſe; phyſicke, more then foode. Thus their reſolution not being vvell enformed, carryeth them head-long all to Sermons, as to a meales meate, vvhich ſhould firſt be cleanſed, before they eate, and purged before they be fed. By more foode receiued into a foule diſeaſed body, the body is vvorſe, becauſe the diſeaſe is nouriſhed. The diſeaſe turneth vvholſome nutriments into vicious humours, or elſe taketh them in vaine, vvhich doe no good. If a man goe neuer ſo often to bee fed, and vvill not be purged, his diſeaſe is ſtronger till he dye. Wee muſt firſt goe for ſprincklings vpon our *leproſie*, that being purged, vve may eate among the congregations. When *Paul* had the ſcales caſt from his eyes, vvas baptized, and vvaſhed, *be receiued meate, and was ſtrengthened.* No doubt, hee did reade much of the vvord of God; but he vvas euery day more ſick, till he vvas cleanſed. This is the manifeſt cauſe, vvhy ſo many carry away no amendment, or benefit, from that place, becauſe it is out of their reſolution, to come hither to bee cleanſed. They are only vviſer in their owne conceits, vvhen they are nothing better. Some heare Sermons in their priuate houſes, vvhich are only for their owne tooth, vvhileſt their

Ioh. 21. 16.

Leuit. 14. 7.

Acts 9. 18. 19.

their old diſeaſes cleaue to their ſides. Some vvill poſte to two, or three, or foure Sermons on a day, *helluones concionum*, vvhich are a diſhonour to Sermons, vvhileſt they themſelues in their conſciences are like great vaſt roomes vnſwept, vvith many darke corners, full of ſchiſme, enuy, diſobedience, and other vncleanneſſe. Theſe doe not returne from Sermons, as Chriſt commanded the diſeaſed man, vvhen hee was cured, *Goe thy way, and ſinne no more*; but, as *Pharaoh* was hardened after *Moſes* his Sermons, and would rebell againe; or as *Balaam*, vvhen he had ſpurred his Aſſe, for all the Angell he would ſpurre him againe; or as the drunkard dealeth vvith his vvits, vvhen he hath drunke them away once, he vvil drinke them away againe: vvhat thinke you, had not theſe more neede of purging, then feeding? Our veſſells of good vſe in our houſes muſt be firſt vvaſhed, and then vſed; and thus muſt the veſſells of Gods houſe be hallowed, as all veſſells of honour. Euery euill thought of the heart muſt be caſt out, *Cleanſe your hands, you ſinners, and purge your hearts, you double-minded.* Holy things are vvorſe beſtowed on dogs then pearles on hogs: Who vveareth a chaine of gold, or pearle, vpon foule and ragged clothes, but on cleane and comly veſtures? Who trimmeth an houſe vvith flowres, carpets, hangings, and other ornaments, or ſweetens it vvith perfumes, before the duſt be taken out. Neither ſhould good Chriſtians array them in golden ſentences, and holy rules of Scripture, before their duſt bee blowne away. Of them vvhich thus preſume, vve ſay as of ſome fine Dames, vvhich are fine, before they be cleanly; or very holy, before they be very honeſt. Harken to *Iob*, *He whoſe hands are pure, ſhall increaſe in ſtrength*; firſt be cleane, and then looke to increaſe in Religion and pietie. What ſaid our moſt pure and bleſſed Sauiour? our purifier, teacheth the leſſon, *Except I waſh your feet, you ſhall haue no part in me.* Remember *Iacobs* counſell to his family, vvhich may bee taken as Gods counſell to all his Church: *Put away your ſtrange gods, and change your garments, then goe vp to Bethel.* But yet, *there is a generation pure in their owne conceit, not yet waſhed from their filthineſſe.*

Exod. 5. Numb. 22. 25. Iam. 4. 8. Iob 17. 8. 9. Ioh. 13. Gen. 35. 2. Pro. 30. 12.

Cuius inutilis eſt pulchritudo vt meretricis. Our Popelings, to pleaſe the State, or to ſaue their purſes (Popelings of State) will goe to Bethel, with their ſtrange gods in their boſoms, and thus profit nothing, not one mite richer in Religion, or fairer in condition. Yet euery true child of God, ſhould be καλος, or καλλος, faire in-ſide, and out-ſide.

There is a ſtorie in *S. Ambroſe*, of a young man, which perceiuing his faire face to be an inchantment to diuers women (not by his fault, but their wantonneſſe) cut furrowes in his face, leſt any more wantons ſhould dote on him. This young man, it ſeemeth, was faire within, of a good reſolution, and faire without, of any holy conuerſation, and for the externall gloſſe of the fleſh, he did leaſt care: yet, thus carefull of it he was, that it ſhould not be the inſtrument of ſinne to himſelfe, or others. Alas, and can I ſpeake without bitter teares, of the great ods, betwixt this young man, and the youth of our moſt metamorphoſed age, which hang their treſſes of haire, heads, eares, browes, boſoms full of ſnares, and nets, for fooliſh birds? Are theſe opened to God, or to the World; to Sobriety, or to Wantonneſſe, and vaine faſhion? Are theſe clenſed before they come to Bethel, which come with ſo many Idols about them; their pleyts of haires and rowells, their gods? Yea, their gods: for in that day in which they are not trimmed with theſe Idols, nor honoured with theſe gods, they will not come at Bethel, it is a diſhonour to them, to bee ſeene at Church without them. Aske them if it bee the holy Sabbath to day? yes, as the twelue-penny Vſurer can tel by his cuſtomers, which come vnto him to reckon on the Sabbath, that it is the Sabbath: ſo theſe can tell you by their ſute of apparell, and trimmings, that it is the Sabbath day. Theſe come to humble themſelues in pride, as the Oppreſſor cōmeth to aske mercy with cruelty. Braue land-lords and land-ladies, which weare about them ſuch cruell rents, as rend husband, wife, and children, all aſunder. Theſe are religious perſons, which come to keepe holy the Sabbath with prophaneneſſe, to honour God with taking his name in vaine, to *giue vp their bodies as a liuing*

Rom. 12. 1.

ſacrifice

ſacrifice to God; by faſhioning themſelues vnto all the faſhions, and colours of the world. Sometimes blue, ſometimes yellow, ſometimes all body, ſometimes no body, as if they liking all faſhions, but that which God hath giuen them, deſire to be ſtrangers, vnknowne to God: would it not bee a heauy paſſe-port to them, if the day were come, in which it may be ſaid: *Away, yee ſtrangers, I know yee not.*

It is a fooliſh conceit of ſuch people, to thinke they can learne principles of Religion, which are ſuch enemies to the principles of Religion. Impudence is no apt Scholer for modeſtie, no more then the cruel cormorant can be thought a fit Scholer in the ſchoole of Mercy. Therefore, good hearers, take heede to your ſelues, let him which hath an eare, heare, what the Spirit ſaith to the Churches. *Your Tents* Deut. 23. 14. *muſt firſt be cleanſed, leſt the Lord ſee any filthy thing, and turne his face from you.* No good Chriſtian may diſtayne and diſgrace Bethel, the houſe of God, as the Papiſts doe, deflowre their Churches. They ſhould be garniſhed with al the beautie of ſinceritie, the light of truth, true reuerence, obedience, innocence, vndefiled Sacraments, and vnſpotted ſeruice of God: (*O, Lord, holineſſe becommeth thy houſe for euer.*) and behold, all the ſpotted and blemiſhed offerings of ſuperſtition, exorciſing baptiſmes, lame communions, monſtrous indulgences, dumme Miniſters, deafe Idols, blinde meritmongers, Maſſes of many formes, inuocations to Saints, counterfet reliques, vnholy aſhes, ſalt, water; mans inuentions, which God hath not required at their hands, are the deckings of their Churches. But you haue *not thus learned Ieſus Chriſt, to put on workes of darkeneſſe, which ſhould put on armour of light, to giue your members as weapons of vnrighteouſneſſe* to ſinne, *which you ſhould giue as weapons of righteouſneſſe* to God, like them *which are aliue from the dead.* All the Rom. 6. 13. Seruants of God muſt paſſe through Purgatorie to heauen. What thinke you? doe not I now ſpeake like a Papiſt? I tell you nay: Surely, I profeſſe my ſelfe to be a Catholike, a true heire (as I verily beleeue) of the holy Catholike Church, and I am perſwaded, that by Purgatory we muſt come to heauen:

but what Purgatorie ? I meane in true repentance, &c. In true repentance for our sinnes; when we come to heare the word of God, or to pray, we must be opened to our Father;

Luc.15. *Father, I haue sinned against heauen, and against thee* : this is the prodigall sonnes reall and profitable Purgatorie: A Purgatorie, doubtlesse, which all prodigall sonnes hate, and flie from. Repentance for sinne is too seuere a Purgatorie for our nice consciences, whose feete are almost too good to touch the ground: The Proudling, Idolater, Blasphemer, Rebell, Extortioner, Adulterer, Drunkard, all too wise, or too good to come neere this Purgatorie.

The trim gallants, whose apparels are sprinkled with the bloud and cryes of the poore, whose faces they did grinde for their cloathes, or which are lockt fast to their wantonnes, by their fantasticall locks of haire, as *Absolon* was to the tree, they abhorre this Purgatorie.

Esa.3. The mincing vvomen, whom the Prophet in their varieties, and changeable mindes, likeneth to the Moone (noting their tinckling attyres, eare-rings, bonnets, wimples, crisping-pins, and as our sacred new translation hath properly entitled them, (their nose Iewels) can they away with this Purgatorie, to open their hearts in heartie repentance to God, for these vanities, that forsake them? No, there are, I dare say, a hundred of these, an hundred times-fold, more in loue with that Popish Purgatorie, then this Christian Purgatorie, and dare venture a hundred times on that Purgatorie, rather then once vpon this: I say, on the Popes Purgatorie, which is as true a deuice as the Riuer Stix, but not so easie a passage: for the Gentiles faring better among their gods, then the Papists haue sped at Rome, haue reported that *Caron* would carry some soules ouer Stix without money: but ouer Romes Purgatorie, without money, can none passe, by the deuice of Rome. This money-Purgatorie hauing stood many questions, had much opposition in the time of Pope *Clement* the seuenth: for when the people did see, that he being concluded, shut vp in the Castle of *Saint Angell*, could not deliuer himselfe, they thought it questionable, whether he

he could deliuer any out of Purgatorie. But in a word, here is the difference betwixt fained and true Purgatorie, theirs muſt ſtay for them, till they dye, that of them whom the Prieſts haue bought and ſold aliue, they may make more monie when they are dead. Our Chriſtian Purgatorie of true repentance muſt bee paſt here, that as Gold is firſt purged, and then doth both admit excellent tincture, thus Gods Gold, his Elect people which are the Gold of his Temple, muſt here bee purified, and then are made fit to receiue the heauenly tincture of graces here, and of glorie aboue. *Thus are we made partakers of the inheritance of the Saints in light, deliuered from the power of darkeneſſe, and tranſlated into the Kingdome of Gods deare Sonne.* Coloſſ.1.12.13.

This then you obſerue with me to be right reſolution, to reſolue to be purged: firſt, as *Dauids* deſire was, *Purge mee with Hiſop, and I ſhall bee cleane, waſh me, and I ſhall bee whiter then ſnow.* How then, *Dauid? Then make mee to heare of ioy and gladneſſe, that the bones which thou haſt broken may reioyce:* as if hee had ſaid, the vvord of God could bring to him no ioy and gladneſſe vntill he vvas clenſed. Pſal.51. Verſe 8.

Yea, vve muſt all open our ſelues as *Aſa* opened his Kingdome: *He remoued all the Sodomites of his Land, and the Idols which they ſerued,* yea, *Maacah his Mother he remooued being Queene, becauſe ſhe had made Idols in the Groue.* Thus muſt vve be opened in true repentance, that our deareſt and neereſt ſinnes vvhich are hugged in our affections, as children in their mothers boſome bee caſt out, then ſhall wee heare from God, of ioy, and gladneſſe, and honour: *mercy and truth ſhall meet together, righteouſneſſe and peace ſhall kiſſe each other.* Then ſhall we with pleaſant modulation ſing that Song: *ô, Pœnitentia meliores auro rutilantior ſole, per te mors deſtruitur, dæmon fugatur, infernus clauditur, cœlum aperitur.* The Lord giue vs grace thus to bee opened to heauen, that heauen may be opened to vs. *Amen.* 3.Reg.15.12. Pſal.85.10.

Thus much for Chriſtian reſolution, in this firſt word open.

Thy.

Prou.3.9. EVerie man muſt bee readie with his Offering to God, but it muſt be of his owne ſtore: *honor God with thine own ſubſtance.* His gift hath no praiſe how great ſoeuer, vvhich giueth frankely of another mans purſe: *Bleſſed is the man which conſidereth the poore and needy, Pſalme* 41.1. *with the workes of his owne hands.* How is he bleſſed which conſidereth all, and giueth nothing of his owne! Charitie muſt bee thine owne, which proceedeth out of faith, and ſo muſt faith alſo be thine owne treaſure.

It is required in all faculties, that a man haue skill of his owne, elſe his worke will bewray his ignorance. *Achilles* could not play on an Inſtrument by the skill of another, and therefore he learned of *Chiron* to haue cunning of his own. The Lay man cannot read by the skill of the Cleargie, no more then *Demetrius* could ſpeake by the learning of *Theophraſtus*, therefore they labour for learning of their owne. If one mans arte could be infuſed into another, *Bauius* might haue beene as excellent a Poet as *Virgil*; and *Dexippus* as Eloquent an Oratour, as *Hortentius*. In diuine Records wee *Exod.31.* find, that *Aholiab* cannot worke by the arte of *Bezaleel*, but he muſt haue the Spirit of God himſelfe by diuine wiſdome, to find out curious workes, to ſhew his Science in mettals of Gold and Siluer. Thus, muſt euerie man in the Church haue faith of his owne, according to the inſtance in our common Creed, I beleeue in God. Another mans faith cannot be thy Vicar, to ſerue the cure for thy conſcience, which is committed to thy Charge, no more then another mans baptiſme will ſerue thy turne: thou muſt haue baptiſme and faith of thine owne. We cannot borrow perſonall gifts one of another, as wee may borrow monie, which may bee inſtantly transferred, from one to another. Yet, in theſe diſmall times of Poperie, Sathan hath got the vpper hand of a great ſort of Chriſtians, to perſwade them by the vertue of his holy Sonne the Pope; that a man may thriue in Religion by another mans faith, as if a weakeling could wraſtle by another

ther mans ſtrength, and blinde men ſee by other mens eyes. This is the comfortleſſe Doctrine of Antichriſt, againſt Chriſt: for Chriſt himſelfe doth require particular faith to be explicite in expreſſe tearmes, *Only beleeue, if thou canſt beleeue.* This particular faith, is euerie good Chriſtians ſpeciall ſtake, as was ſaid of *Abraham: Hee beleeued, and that was reckoned to him for righteouſneſſe:* and, as it was ſaid to the Centurion, *As thou haſt beleeued, ſo be it to thee.* Yea, thus it is ſaid to all, that euery one of vs all may looke to this childes portion of faith: *Whoſoeuer beleeueth in me, ſhall not periſh.* Euerie ſinner muſt haue ſight of his owne, to behold Chriſt, as euerie Iſraelite bitten, had ſight of his owne, to looke to the brazen Serpent: It was not enough to any man, to call to all the Hoſt, and ſay, Looke you to the brazen Serpent, that I may bee healed, nor enough, now to appeale to the faith of the Church for thy ſaluation. The neceſſarie applications of particular faith, which wee holde for truth, and the Papiſts hold for Hereſie, was neuer condemned for Hereſie, vntill the Councell of Trent ſpawned her Vipers brood into the Church; and made many Hereſies of Truth, and many Truths of Hereſie. No doubt, an holy Councell to barre the heires of Heauen, of faith, *In qua letitia, lumen, pax.* It is ſtrange, that for matters of earth, or of arte, we will not truſt to others, but thinke our buſineſſe beſt accompliſhed, when wee effect it our ſelues. Yet, our hope and reſpect to our heauenly inheritance, wee put off to other mens faith and grace, as if it were not worth our owne. It may teach vs to beware, that in this idle errour of implicite faith, the fooliſh Virgins ſped hardly, which wanting faith of their owne, ſlept in that vaine hope to haue the helpe of others. Therefore, let vs not bee deceiued with the counterfeit faith, which *Hoſius* or any other ſuch falſe brother hath coyned; wee muſt haue Lampes and Oyle, and light of our owne: *Our owne loynes girt, and our owne lights burning.* God is not mocked with ſuch hooded-ſhifts: there is no borrowing when the Bridegroome paſſeth by, there can no Prayers then helpe, offered to the Church, to the wiſe Virgins: O,

Mar.36. *Mar.9.23.* *Gen.15.6.* *Math.8.13.* *Iohn 3.* *Numb.21.9.* *Math.25.* *Luk.12.35.*

giue

giue vs ſome of your Oyle: thy owne faith muſt bee opened. The Godfathers faith doth bring a childe into a ſenſible ſhew, in the viſible Church, when we heare him, make open profeſſion of his faith ouer the childe, in the childes behalfe, but his faith cannot ſaue the childe, no more then the childs faith can ſaue him, or the cloth of one mans backe keepe an other man warme. Whereupon are thoſe words of *Simplicius*, that without queſtion, God will not owne mee, vnleſſe I haue faith of mine owne, to owne him. But it is the moſt beneficiall and comfortable treaſure of gladneſſe to him, which hath faith of his owne, as is implyed in thoſe words, to the woman with the bloudie iſſue: *Thy faith hath made thee whole*, and in thoſe alſo, to the blindman: *Thy faith hath ſaued thee.*

Mat.9.22.
Mar.10.52.

Yet for all this truth of our Doctrine, I muſt needes confeſſe, that the falſe Doctrine of Rome hath brought in much aduantage to their Church, if wee may call wickedneſſe aduantage. For, indeed this hath beene the Seminarie of all Rebellions and Treacheries, hatched vnder their policies out of the Cockatrice Egges, to beleeue as the Church beleeueth, to obey, as the Church obeyeth, to hate, as the Church hateth, to loue, as the Church loueth, that is, to play faſt and looſe, with the deceitfull Woman, the Church of Rome. Therefore, let vs bee warie, that wee bee not caught in this ſnare of *Miſpah*, the ſnare is *Miſpah* indeed: for it is a colouring of manie foule and horrid euils. I, my ſelfe muſt be an Actor, faith muſt be my action, God muſt bee the Obiect. God hath a *depoſitum* with me, on which I muſt worke this his holy promiſe, I haue a *depoſitum* with God, my *Plerophoria*, my aſſured faith. This faith muſt bee mine owne, and continue conſtant to God, neuer to bee transferred to the Church in generall, or to any Saint in ſpeciall: So that I may ſafely conclude this ſecond word of iniunction to my faith, with that concluſion of learned Schoolemen: *Deus eſt primum immediatum perfectum, & ſolum fidei obiectum vnicuique credenti.* Feare not, beleeue only in God: and thou ſhalt be ſafe. Let this ſuffice, for the ſecond particular of ſpeciall faith.

Luke 8.50.

Mouth.

Mouth.

I Might haue much to ſay, of the Hebraiſme in this vvord, and the tropologicall ſence. Alſo of the ſingular vſes of this inſtrument, for ſpeaking, eating, drinking, purging with ſpirituall applications. But I purpoſe to confine my ſelfe to my Text, and paſſe ouer the varieties of readings, and vſes for this time. What then, is it ſufficient to praiſe God inwardly with the hart, vvithout outward confeſſion of the mouth? No, ſecret prayers in thy Chamber, when thou art ſtill as full of profit and ſweete conſolations: but publike and open ſeruice in the great Congregation is ſweeter and better, where in the Communion of Saints there is an vnite ſuſcitation of deuotion from euerie one to other: *Bonum quò communius, eò melius.* Euerie thing ſimply good, is better by the increaſe. I hope ye doe remember the motiues of that King Prophet, to the Church: *Lift vp your heads, O ye gates, and bee ye ſet open, ye euerlaſting doores, and the King of glorie ſhall come in.* *Pſal.24.7.* The laſt vvord is *Selah*, the vvord of ioy: For when the Church doth ſo ſet open her doores, by prayer, by opening her mouth, that the Lord doth enter: there is then ioy in the houſe, ioy with a witneſſe: for the King of glorie to all his open true hearted profeſſors is more the fountaine of ioy and peace: then the Sunne is the originall of light. *Ioh.16.* *Dauid* did ſpeake of the Temple which ſhould be built with doores, as entrances for Gods Maieſtie: but euerie faithfull Chriſtian ſoule is a liuing Temple, of more faire building, with many doores, made without handes: Faith, Charitie, Prudence, Iuſtice, Humilitie, Temperance, Obedience, Simplicitie, Sinceritie, faire bleſſed Portalls for his entrance: *Whoſe name is wonderfull, and his wayes paſt finding out: O how beautifull are thy gates, O Ieruſalem?* *Ioh.14.* *Eſay 9.* *Pſal.* This portall of Praier which ſhould be ſet open, and ſtand open in confeſſions, and prayſe of God, in peticions and thankeſgiuing, is thus filled with grace, and thereby all the Temple is filled with beautie and honour. But the obiection, in our frailtie is this, I am a weake man, ſubiect to paſſions, which in my vnwor-

thineſſe can find no hope of preuaile with God. The anſwer is, be of good comfort, and bee not diſmayed, *For the Lord is with thee, whereſoeuer thou goeſt.* *Ioſh.* 1.9. *Elias* was a man ſubiect to the like paſſions as we are, yet hee obtained fauour in his deprecations and precations. *O what man, which conſidereth Gods largeſſe, can be tongue-tyde?* *Iam.*5.17. The gifts of nature, of lot, of grace, gifts beſtowed on the Church Militant, Triumphant: gifts viſible, inuiſible gifts, ſenſible, intellectuall, and paſt our vnderſtanding. Some open their mouthes to aske: as wiſhers and woulders, which can gladly prey vpon the riches of the World: *Hic ſunt vocales?* ſpeake aloud: butwhen they ſhould giue thankes and prayſe to God for his goodneſſe: *Sunt multi lapides*, they are mutes, their tongues as dead as ſtones in their mouthes. Theſe are that *Pondus iners, & inutilis tellus:* Vngratefull as hard rockes which yeeld no fruit: this is the cage of vncleane Birds, which being crammed with Gods plentie, dye in their fatneſſe, and yeeld forth no notes of good praiſe. An vnthankful man is: *Dolium pertuſum*: A cleft diſh, all is loſt put in. How ordinarie is it with this Wolues brood to meete at Ordinaries, and to blaſpheme the name of the giuer of their meates, when there is no Prayer for Gods bleſſing, nor thankes for their plentie! In the meane while, theſe hope, that all is well with them, not ouce remembring the Wiſemans warning: *When the hope of the vnfaithfull ſhall melt away, as the Winters hoare-froſt, and run away as vnprofitable water.* *Sapient.* 16.29. On the contrarie, here are commended vnto vs the pleaſures of Prayer, in ſound thankefulneſſe. Prayer is a rich Oratour, which obtaineth great rewardes, and by daily purchaſe doth thriue faſt: *I forgaue thee all thy debt, becauſe thou prayedſt me.* *Mat* 18.31. *Tiberius* was ſaid ſo to loue Muſicke, that in the hearing of melodious Inſtruments hee would grant thoſe petitions, which no Preſents of great Perſons could procure, and accept thoſe Preſents, which at other times hee would ſcorne. Thus is the Lord in loue with the reuerend Prayers of intyre deuotion, which proceed out of the ſweet harmonie of religious hearts. Hee vvill grant and accept thoſe requeſts

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and Sacrifices, to which all the teares, ſighes, groanes, and Preſents of Gold in the World cannot worke good ſpeed. Therefore ſaid *Bonauenture*, *The Prayer of the faithfull, is a ſweet ſmelling vow-feaſt, or Sacrifice all of welcome preſents.* We know, that monie of all ſtamps was intended, commended, and commanded, for facilitie of exchange among all Nations of the World, they which haue good monie, neede not want any thing. Thus is Prayer commended vnto vs, as ſpirituall monie: *Call vpon mee in the day of need, and I will heare thee.* Therefore *Dauid* plyes the Lord with his monie, that hee may gaine by the exchange: *I called vnto the Lord with my voyce, and hee heard me out of his holy hill.* This gaine made him ſo iocund, *I ſhall want nothing, Hee ſhall haue my Prayer, and I ſhall haue his goodneſſe.* This aſſurance our deare Sauiour left with his Diſciples, when hee left with them this monie, zealous Prayer: *If ye aske my Father any thing in my name, hee will giue it to you.* This was according to the promiſe made by *Ieremie*: *Ye ſhall ſeeke mee, and find mee when ye ſhall ſearch for me with all your heart.* And for our vantages made at Gods hand, thankeſgiuings and prayſes offered to God, are our *Euchariſt*, our daily Sacrifice, our *Canticum caleſte*, of the ſame tune with *Moſes*: *The Lord is my ſtrength and praiſe, he is my God, and my fathers God, and I will exalt him.* Yea, in ſinging theſe ſongs, wee are of the ſame Quire, and Conſort, which the holy Angels and all bleſſed ſpirits aboue: which ſing, *Holy, holy, holy, Lord God of Hoaſts.* Thus the foure and twentie Elders hauing euerie one Harps, and golden Viols full of Odours, fell downe before the Lambe of Gods plenteous Redemption to all Nations. And thus giue me leaue, to paſſe my third word: albeit, yet I may not ſhut vp my mouth.

Pſal. 15. 50.
Pſal. 23.
John 16.
Jer. 29. 13.
Exod. 15. 2.
Eſay 6.
Luc. 2.

Wide.

HEere pious zeale of true faith is required, that wee be open hearted to God and his Church, I could wiſh all my Countrey men and my ſelfe, like the inhabitants of Paleſtina, a bleſſed and open Countrey, without hedges and

ditches of greedie zeale. I haue wondred what many zealous people in England would doe, if called to a free-will offering for the Church, as the Israelites were called for the Tabernacle. When *Moses* had set vp the Tabernacle according to the figure, hee did see in the mount, and that it
Num. 7. came to furnishing, sanctification and dedication, and the Lord so contented with al, that his gracious acceptance was
Exod. 40. 38. manifested by the cloud, and by the fire, in the eyes of all the houses of Israel. See how the hearts of the Princes, heads of the houses of their fathers were set open. The Princes gaue twelue Oxen, and sixe couered Wagons, euerie Prince an Oxe, and euerie two a Wagon. Shall I commend the hindmost vnto you, who was too swift for the formost of our age? His offering,

A Siluer Charger waight of sheckels, 130.

A Siluer Bowle, sheckels, 7.

Both full of fine flower mingled with oyle, for meate offering.

A golden incense cup, sheckels, 10.

A Bullock, Ram, Lambe, for a burnt offering.

A Kid of the Goates, for a sinne offering.

Two Oxen, fiue Rams, fiue Goates, fiue Lambs, for a peace offering.

What thinke you now? are not our Princes of families loth to buy maintenance of the Word, the seruice of God, the Sacrifice of his prayse, the remission of sins, and peace with God so deare? It may bee they are content to spare a little flowre, incense, and oyle, vvhich are left, as the superfluities of the Pharisies in their vessells: Siluer and gold they haue
Acts 3. none, the Lord must take such as they haue, which wil scarce make a lame man whole. Oxen, Rams, Kids, and Lambs, must trudge to markets for purchases, or to Marchants bookes for cloth of gold, siluer, tissue, & silke, there are none left for maintenance of Gods seruice, and if the Tabernacle cannot stand without such cost, it must fall. Thus are they shut vp close, which should be opened wide. If a Church be built before it can come to dedication, it stands at a stay, or

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if it bee ruinated before it can riſe out of dilapidations, it muſt abide all vveathers; an hundred pound *per annum*, will giue a mite: and a thouſand pound reuennue, can make a ſhift to giue nothing. Why ſo? Alas, there is no reaſon, but lacke of zeale; they can finde twentie vvayes to ſpend money, rather then to build Tabernacles, and haue more zeale to eate vp Tabernacles reuennues giuen by our Anceſtors, then to giue more. Commonly, the richeſt, whoſe turne God hath ſerued, turne ouer the Church to ſerue their owne turne, as if all vvere too much for God, and all too little for themſelues. If God may bee vvell ſerued vvith lip-labour, there are many that vvil belabour him with wordes, but they loue not to ſpare a croſſe; croſſing is no bleſſing. Or if there bee deuotion enough in kneeling and croſſing, then God ſhall haue plentie of ſeruice from others, vvhich yet are loth to part vvith a croſſe of money: none of all theſe are vvide opened. What then? is not lip-labour enough, that it may ſerue the turne to open the mouth? No, not euery one which ſaith vnto me, *Lord, Lord, &c.* great numbers of words without zealous faith, is of as much efficacy, as a role of beads. *Matth.7.21.* The lot of ſuch Orators is blancke, as pray with the lips, vvhen the heart is farre away, and they are vvell compared to Lampries, which are reported to haue bones only in their mouth, and none at all in all the body. Thus are hypocrites diſpoſed to champ and chew a little deuotion in the mouth, vvhich in all the ſoule haue no zeale of Gods houſe. The mouth is of excellent vſe to praiſe God openly (vvho made the mouth for his praiſe) but to be all mouth, and no heart, is faulty, as to haue mouths like Idols, and ſpeake not. The mouth in the ſeruice of God is very expedient to helpe a dull memorie, as a Scholer by one vvord remembreth another. To inflame deuotion in others, as by one ſparkle great fires may be kindled. *Matth.15.8.*

To caſt ſloth and drowſineſſe out of prayers, as the words of a vvatch-man keepes all the ſentonell waken: yet is the heart *primarius magiſter excubiarum*, this muſt waken, leſt all ſleepe. Holy vvordes vvithout zeale in the heart, are like

arrowes ſhot out of a bow before it be bent, which fall ſuddenly.

When *Alexander* had conquered the land of Arabia, hee ſent a ſhip laden vvith frankincenſe to one of his Princes, vvith this charge; to ſerue the gods franckly: by vvhich we perceiue thus much, that the Heathens had this impreſſion of reaſon, that they vvere likely to ſpeede beſt vvhich did ſerue God vvith moſt deuotion.

Exod. 29.40. The daily ſacrifice commanded of the true God, vvas of fine flowre, mingled vvith beaten oyle, to teach vs, that vvhen prayers are of zealous lips, vvith humble and contrite hearts, then the Sacrifice hath a pleaſant and ſweet ſauour to God. It hath beene well obſerued, that the Lord did allow no fiſh in Sacrifices, not that God made no fiſh, but will bee quickly dead out of the water; God will haue *a liuing Sacrifice*, a liuely gift, and a liuely giuer, Sing vve merrily vnto God, and ſerue him vvith a cheerefull heart. Our very offerings of mercy which we ſhew to our brethren, muſt come forth of cheerefull hearts, and our wordes muſt bee as the words of *Apollos*, ſpoken feruently in the Spirit. *Sacra celerius abſoluenda:* prayers of faith auaile much, if they bee feruent. It is more required of a ſeruant to ſerue well, then to ſerue long, & howſoeuer the Romiſh Synagogue doth boaſt of their long ſeruice, many particular Churches, in ſhorter time, haue ſerued God better. The malefactor which dyed happily with Chriſt vpon the croſſe, did not ſerue God long but very deuoutly for the time; he opened his mouth wide, at laſt. Penitent *Mary* was long before ſhee loued, but ſhee loued much: the prodigal ſonne was long before he came to himſelfe, but in that μετανοια conuerſion, *quantus feruor:* Father, I haue ſinned; he opened his mouth wide.

Rom. 12.8.

Acts 18.25.

But we muſt looke to the compaſſe of this zeale: there is *iuſtus, impius*, iuſt zeale, as the diligent Bee, doth ſet her ſtrength againſt the Robbers, to defend the hiue. Such zeale had that honourable Courtier *Nehemiah* to defend the Beehiue, and keepe the numbers of Gods people. The other is *zelus inuidiæ*, a giddy-headed and fooliſh zeale, ſuch as was

Nehem. 12.25.

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in the Sect of the Sadduces, a zeale full of indignation. Such as was in the Patriarchs vvhich moued with enuy ſold *Ioſeph* into Egypt. Such as loue Egypt better then Canaan: Egyptians better then Iſraelites: Rome better then England: To heare a Maſſe ſung, rather then the Goſpell preached. Such as are our new-fanglers, which long to hatch their cockatrice egges, full of enuying, ſtrife, and diuiſions. This zeale is the enemie of loue, which doth not ſo boaſt it ſelfe, nor is ſo puffed vp; this zeale ſpeaketh euill of thoſe which haue loued Sion, and helped to make vp her breaches, but who art thou which iudgeſt another man? Shall the zeale of ambition iudge the zeale of religion? zeale of an humoriſt, the zeale of a reſolued Chriſtian? Who requireth theſe things at your hands? ſuch care and labour, ſuch colling and ioyning of hands together, to bee acquainted with pride, ſedition, deceit, Idolatry, that for *Balaams* wages yee may goe on in the gaine-ſaying of *Corah*, and ſay to *Moſes* and *Aaron* (as farre as you dare) yee take too much vpon you, yee Sons of *Leui*. This is the frenzie of ſeditious zeale, euer too wide or too narrow, neuer *bene formatus ſecundum ſcientiam*. There is much policie in this zeale, as cunning men ſuppoſe which often deceiue themſelues, to pretend all zeale, when they haue ſcarce halfe of that which they ſhould haue. They ſay to their proſelytes, as *Iehu* ſaid to *Iehonadab*, Come with me, and I will ſhew thee the zeale I haue for the Lord. He had good zeale to kill all *Ahabs* linage; but when hee ſhould keepe the Lords ſeruice in puritie from Idols, then his zeale was too narrow, it would not reach. Many there be much worſe then *Iehu* (who had ſome good zeale) where they like very zealous, albeit God doe not require it, where they like not no zeale, albeit God commands it. They are more zealous to kill their brethren, then *Agag* and his fattlings. It is with them as with *Saul*, where his profit lies, there reſts his mercy: *Agag* and the fat beaſts, the Pope and the Ieſuites are ſpared. Indeede the Pope is *Agag*, both in the originall and our mothers tongue. In the originall, a thing cloſed and kept in ſecret, as in the Pope all the ſecrets

Acts 5.17.

1.*Cor.*3 3.

1.*Cor.*13.4.

*Iam.*4.12.

*Rom.*10.2.

4.*Reg.*10.16.

1.*Sam.*15.9.

crets of the myſtery of iniquitie are cloſed. And in our Engliſh language, the Pope is *A-Gag*, ſuch a gag in the mouthes of thoſe which loue their Idol *Agag*, that though they haue
1. *Sam.* 15. 9. preſumed to ſpeake aloud againſt many true Prophets, yet againſt the Pope and his fattlings, Cardinals, and Ieſuites, they haue had little or nothing to ſay. Aske theſe amphibia what names they would haue, what are you Papiſts? no, that is malitious ſlander to ſay, ſo: what, are you Proteſtants? no, that is a great ſlaunder. Ye ſay your ſelues, that Proteſtants are diuided into Caluiniſts and Lutherans, and yee ſcorne to be of either of theſe two rankes: what then, either you can not tell, or you dare not tell what your title ſhould be. In the interim, albeit yee bee ſeuere aduerſaries to the Presbyterians, we may iuſtly call you, as you would be, New reformers. Mee thinkes I ſee you like Engliſh Taylors, euery man with a paire of ſheares in his hand, that hee might cut (if he might be ſuffered) euerie day a new faſhion in our Church. Alacke for pittie: for the ſpawne of theſe ſpawners; what ſhoales of middle Chriſtians haue they ſlipt into our waters which haue alreadie *fomed out their owne*
Iude 13. *ſhame*? Halfe Chriſtians, Diabolares, halfe-penny Chriſtians, or ſcarce worth an halfe-penny; hardly can any man tell what image or ſuperſcription they beare. Halfe fiſh, halfe fleſh, halfe God, halfe *Baal*, halfe King, halfe Pope; Church Papiſts, halfe God, halfe Mammon; all which loue religion, as the counterfait mother loued the child which ſhee would
3. *Reg.* 3. 26. haue diuided, halfe would ſerue her turne. Their *Delphicus gladius* is *dimidium plus toto*, halfe is better then the whole,
Matth. 6. and hee wants wit who cannot ſerue two maſters. Neither are theſe mens opinions onely thus vnſettled, as clouds carried vp and downe vvith euery puffe of vvinde: but their affections giue them *no reſt night nor day*. They are turned as *doores on the hindges*, and hang at halfe chare, halfe open, halfe ſhut. Some are reſolued againſt drunkenneſſe: but not againſt ſwearing, againſt ſwearing, not againſt lying, not againſt profaning the Sabboth, againſt fornication, not againſt ſtrife, againſt idleneſſe, not againſt rebellion,

againſt

againſt ſtealing either Oxe or Aſſe: but their fingers itch at ſacrilege. Theſe would bluſh at petilacitie, but to lay their hookes into Gods portion, is for the maintenance of their worſhip, that they may beare the golden wedge in their bagges, and the Babyloniſh garment on their backes, they hold it no vvrong to breake into the houſe of GOD. But, ſome will obiect vnto mee that to point at the fault in halfe profeſſors is loſt labour, ſithence ſome of our plenarie and zealous profeſſours, are ſo hoat at the ſtomacke, that they can digeſt all the thicke parings of benefices, when there is ſcarce halfe left for competencie, vnto their elected Deuotiſts, vvhich muſt at the leaſt bee preachers. Miſtake not my vvordes, for I purpoſe not to maligne ſincere profeſſours of the truth, whoſe vpright and charitable hands, vvith their amiable and approued countenances to the Clergie, are vvitneſſes to the truth of their profeſſion. But I lament for thoſe our hoate parſimoniſts, *Qui lucent ſubtilitate & franguntur vanitate*, whoſe praiers flame, and their charitie freezeth, whoſe open praiers are like great armies, many long rankes, their workes like the place of dead mens ſculls, none aliue. Theſe would perſwade vs their doores be open, when vve ſee them ſhut: and they wil not bluſh to ſing *Dauids* Canticle within the Church: *O my ſoule praiſe thou the Lord, and all that is within me praiſe his holy name*, when they ſaue all things without the Church to ſerue themſelues. Looke vpon their words, in them any man may ſee them fully reſolued as *Iacob* was, Thou ſhalt be my God, and I will be thy ſeruant. Looke vpon their deedes, you then may ſee ſuch oddes, as if they had concluded the contrarie, Thou ſhalt be my ſeruant, and I will be thy God: for not thy will, but my will muſt be done. Such are a ſlaunder to holy zeale vvhich doe not follow the Lamb, they looke one way, and goe another, as the Crab ſwimmes, and in one experiment let them know the diſcrepancie, betwixt Chriſt and ſuch Chriſtians, his zeale and theirs. His: *The zeale of thy houſe hath eaten mee vp*: theirs, My zeale hath eaten vp thy houſe. Thus is the zeale of the houſe deuoured, by the

Geneſ.

Ioh. 2. 17.

houſe of zeale, true zeale like a dying Lampe for want of Oyle, falſe zeale all in the ſtrength of his flame. True zeale is now accounted of with an hundred thouſand, as a faſhion out of faſhion. True zeale is, *Feruor animi ad vltionem culpæ, & deuotionem gratia pleni*: an earneſt deſire of the ſoule to ſuppreſſe ſinne, and extoll vertue: Yea, *nullum Deo tale ſacrificium, quale zelus animarum*: And yet, for all Gods liking, this hath much adoe, to be accounted a good faſhion.

After I had beene more then twelue yeeres, as I (by the grace of God) am ſtill a poore Countrie Preacher, one of my Sermons ended, I was aduiſed in great kindneſſe (by a great Perſon halfe Popiſh) to a new faſhion of preaching. Shee as it ſeemed, louing no Sermons, but ſuch which might humour her ſelfe, inſtructed mee with two louing caueats. The firſt was, not to cite Scriptures, for all that labour was ſuperfluous: becauſe euery one knew the Scriptures ſufficiently. The other was, not to ſtraine my voice with zealous labour: for if I did ſo, I ſhould haue the nick-name of a wide-mouthed fellow. At theſe inſtructions, thinking more then I ſpake, I beheld her well, and though her councell was like the dreſſing of her head, both of the new faſhion; I called to remembrance, the moſt holy and wiſe Doctour that euer

1. Pet. 2. 25 preached: *The Shepheard and Biſhop of our ſoules*: Hee himſelfe cited the Scriptures, and exhorted them, which deſired

Ioh. 5. 39. to make ſure worke to know him: *To ſearch Scriptures*. The

2. Pet. 1. 19. ſame Preacher: *To whom wee take heed, as vnto a light which ſhineth in our darke places*, with great zeale vttered his meſ-

Ioh. 7. ſage, in his Sermons with *crying*, in his Prayers with *ſweating*

Luk. 22. 44. *water and bloud*. In the dayes of his fleſh, with ſtrong crying and teares, in his Paſſion vpon the croſſe, with clamour and vehement out-cry. Let his Sermons call for zea-

Hebrew. 5. lous Sermons: *Who in the laſt and great Day of the feaſt ſtood*

Matth. 27. 50. *vp, and cryed, ſaying, If any man thriſt, &c.* Who preaching to

Luk. 19. *Ieruſalem*, ſhed teares as a Mother, whoſe heart doth breake ouer her Children, in tender compaſſion for their dangers. In a word, I remember the olde faſhion, was, *Clama ne ceſſes*,

Eſay 58. 1. Cry and ceaſe not, the new faſhion is, *Ceſſa, ne clames*, Peace & bee

bee quiet: God grant me grace, to preach in the old faſhion.

But ah, Lord God, *What haue I ſpoken, who cannot ſpeake, and am but a childe? what haue I to doe with zeale, to open my mouth ſo wide, or to exhort others by the motion of this holy Prophet, to open their mouthes wide?* I might better hold my toung, *Dixiſſe me paniteat tacuiſſe nunquam.* There is diſcretion and modeſtie in ſilence: *Nocet eſſe loquutum.* All this is true, but not alwayes, *Incauta loquutio in errorem pertrahit, & indiſcretum ſilentium eos qui erudiri potuerunt, in errore reliquit.* There is ſilence, without wiſdome or good manners, as the ſilence of the Watchmen of *Ieruſalem*: which did not ſound the Trumpet to giue warning, Seers which would not ſee, or cryers which would not ſpeake, whom the Prophet *Eſaiah Calleth blinde Watchmen, and dumbe Dogges*, louing to ſlumber, and neuer opening their mouth wide enough. Therefore modeſt ſilence, and moderate ſpeech are both children of wiſedome: *Loqui & tacere nouit ſapiens, qui neſcit, non eſt ſapiens.* There is great diſcretion required, to obſerue occaſions, and opportunities of ſpeech and ſilence: *Prudentia eſt vtriuſque Doctrix, Moderatrix, Ordinatrix:* that wee neither exceed nor want meaſure.

Ier. 1. 6.

Eſay 56. 10.

A good man is compared to a Ship, ballanced euen with wiſe zeale, to ſpeake good things well, or to refraine from ſpeaking, where ſilence may be better.

I will now ceaſe for a while, to ſpeake to my gracious Auditours, I will ſing to graceleſſe

Open not thy mouth ſo wide.
- Blaſphemers.
- Drunkards.
- Flatterers.
- Slanderers.
- Couetous perſons.

O Sion, haſt thou any ſuch men? What, Blaſphemers? Yea, as common as Flyes: *Men ſcorched with great heat, which blaſphemed the name of God, (who hath power ouer all plagues) and repented not to giue him glorie*: What, *London* ſtreet? yea, what ſtreet at all, is not burned with this heate? Manie lamentable fires wee complaine of, in theſe latter

Apoc. 16. 9.

times: but this is the fire, for which Gods owne Spirit is grieued, and no man can tell, whether this hel-fire (*which ſetteth on fire the courſe of nature*) bee the cauſe of the other lamentable burnings or no. This is a fearefull confuſion of tongues, where the Characters of Hell are rife, for the Language of Heauen: and men ſweare more, then pray. Here the mouth is open, as the pit, out of which *came ſmoke, and out of the ſmoke came Locuſts*: which, with their (examples) ſtings haue ſtricken a Million of young men: *As a Scorpion ſtriketh a man.* Wounderfull ſore payment muſt fall on theſe Monſters, whoſe God is *Abaddon*, or *Apolion*: they being feruent in their ſinne, their fire ſhall bee rewarded with vnquenchable fire. See the figure: *The Lord rained hayle and fire*, fire in hayle is not quenched, hayle in fire is not conſumed. Nature is reſtrained, to ſhew that rather then ſuch *Egyptian* blaſphemie ſhall be vnpuniſhed, ſuch inſolent and ſtubborne ſin as no word of God can perſwade: Iudgement ſhall come which ſeemeth incredible: fire to paſſe out with furie, in the middeſt of water, and water to rage in the middeſt of fire. Let mee ſing the Song of the Lambe: *Great and marualous are thy workes: Lord, God Almightie, iuſt and true are thy wayes, thou King of Saints.* Like payments may they iuſtly looke for, which open their mouthes continually to ſurfeiting and drunkenneſſe, as if the Lord ordained the mouth to no other end. Theſe common Cormorants goe daily to Tauernes and Tipling-houſes, which come ſcarce weekely to Church: *O, open not thy mouth ſo wide.*

Lamet 3.6.

Apoc.9.3.5.

Exod.9.23.

Apoc.15.3.

Drunkenneſſe is Sathans bit, in the mouth of a foole: with which, hee can turne him to any ſinne, as the Horſe is turned to any ſtop or pace. Thus, he turnes about the whole bodie, Eyes, Eares, Tongue, Heart to luſt, Hands to picking and ſtealing, Wit to quarrell, Strength to murder, Feete which can ſcarce ſtand, are ſwift to ſhed bloud. This ſinne is like *That red Horſe in the Apocalips, and there was power giuen to him that ſate thereon, to take peace from the Earth, and that they ſhould kill one another as Drunkards doe.*

Apoc.6.

I dare not presume to reckon our vaine Tobaconists among these drunkards, yet I would craue fauour to say, Fie vpon base Tobacco, which is now euery Tospots bayte, as common as drunkennesse in euery Ale-house. The sober vse of that hearbe or weede I doe not vnsoberly reproue, which hath medicine in it for the takers aduantage, to remoue, lessen, asswage, or take away some grieuances to nature. But the base seruice to Tobacco, wherein twentie thousand spend an hundred times more time and cost, then in the seruices of God, of King, or Country. These burne Incense to drunkennesse, as to the Queene of Heauen, and for vaine smoke helpe to fill the Land full of pouerty. Yet as Dutchmen haue arguments to maintaine common quaffings, so Englishmen spend their wits to defend the excesse of ryot against al them, which runne not with them, 1. *Pet.* 4. 4. They say, it preuents Melancholy, rash speeches and quarrels, and so it doth, as fire preuents burning, poyson sickneſse, and Idols Idolatrie.

When all is done, vanitie is amplified, Drunkards multiplied, swearing countenanced, fantasticall humours augmented, the Common-wealth wasted, Sobrietie derided, and no wickednesse abated. I conclude. Beware then of all kind of superfluitie: *Nihil tam necessarium, quàm cognoscere, & facere quid sit necessarium.* This is comely in the sight of God, and all our Congregations.

It is written of the experienced Souldier, who being about to winne any Fort, Castle, Hold, hee will first take the Port or water-gate, where the Castle stands. Thus Sathan, an expert Warriour, who hath tryed his cunning in all Countries, and hath made some assaults in euerie Towne, house, person; of euerie Countrie: first, labours to haue this sinne at commandement, by which euen from the young Stripling he may command all sorts to the olde man. Drunkennesse is the water-gate which lets in all the Legions of Deuils into Townes and Cities, there stand the Castles of all Antichristian impietie, and there wee may beholde the Castle of great Antichrist with all his mysterie of iniquitie. Therefore are all his Souldiers said to bee drunken, with the cup of the Whore

Apoc.17.1. of Babylon, *With the wine of her fornication*, which ſitteth vpon many waters. If a man be drunken, then followe quarrelling, murther, adulterie, robberie. Thus with the popiſh drunkard, Idolatry, equiuocation, lying, violence, treaſon, are as a ſwarme of Hornets all at hand. Yea, thus ſinnes, ſexes, hereſies, in euery corner of the Church and Commonwealth, as the Lion, Beare, Serpent: either openly, as the Lion, or ſecretly, as the Serpent; hee vvhich eſcapeth one, ſcapeth hardly if hee bee not bitten of the other, for the other vvill catch and hold, ſee long, that at the length hee eſcapeth none: I would not ſay a vvord more of this vice in playes of vvickedneſſe (a vice vvhich is Maſter of miſrule in all thoſe playes) had I not read of a dog vvhich did lead a blind man: the dog ſeeing a bone vpon a dung-hill, egerd at it, and for his appetite did lead the blind man ouer the ſhooes in that loathſome ſiege.

This dog is many a blinde mans guide, greedie deſire of more then inough: yea, of that vvhich is vncleane, or can be reached by none other but vncleane and foule meanes. Thus the foole falles vpon the dunghill, and thus the knaue fals vpon the foole. Yea, thus is mans bodie and ſoule miſled into much irkeſomeneſſe and perill, his ſinnes being as the Hawkes hood on his eyes: So blinded, that he perceiueth not the right vvay, neither can he tell when hee is in or out, more then an ignorant Rome-Catholike, vvhich knoweth no vvay but ouer the Church-yard ſtile to the Church, and beleeueth as the Church beleeueth. This blinde man in this beliefe muſt follow his dog his Ieſuite, or his Prieſt whereſoeuer he goeth, though he lead him ouer the ſhooes into treaſon, and ouer the eares to the gallowes. Therefore, with compaſſionate teares, I would intreate theſe paſſionates to

Eccluſ.18.30. harken to the Wiſe-man, *Goe not after thy luſts but refraine thy ſelfe from thy appetites.* The Ieſuites and Ieſuitical ſpirits ſay, This Wiſe-man vvas not ſaued, vvhich vvas the vviſeſt of men next to Wiſedome himſelfe: but I verily beleeue, this Wiſe-man ſhall reioyce, vvhen 100000. of Ieſuites and their Schollers ſhall mourne in priſon, vvhere is vtter darkneſſe

neſſe and gnaſhing of teeth: Hee ſaid, all thoſe tricks were vanitie, vvhich Ieſuites in practiſing ſay are diuinitie.

Now, let mee ſpeake a little to thoſe other actors in our vvofull Tragedies, vvhich doe, as the drunkard, open their mouthes too much to the hurt of other, *ſcilicet* the flatterers and ſlaunderers alwaies practiſing to ſhake other mens houſes that they may totter and fall. Out of the abundance of the heart the mouth ſpeaketh, and their mouthes bewray their hearts, that they are both murtherers. It hath beene obſerued of birds, beaſts, and fiſhes, that ſo much more hurtfull they are, as their mouthes are vvider then others, ſuch rauenous creatures are flatterers and ſlaunderers, who haue vvide mouthes to the hurt of others. They thinke themſelues wiſe in their vvords, but the Wiſe-man putteth them on the fooles file. *The mouth of a foole powreth out fooliſhneſſe.* Yet, though we muſt grant ſuch vviſe-men to be fooles, vve confeſſe vvithall, that they are craftie fooles, their mouthes are their fiſh-netts. I haue heard of two fiſhes with ſtrange qualities: the one in the freſh water doth gather ſaltneſſe into his mouth, the other in the Sea, doth ſweeten the ſalt vvater which he letteth into his Iawes. I ſhall tell you that which is more ſtrange, theſe two fiſhes liue vpon the land, but if I tell you they be flatterers and ſlaunderers, you will ſay they are no ſtrangers. Woe bee to theſe fiſhers, and their fiſhes, Woe be to them vvhich call good euil, and euill good. One, called good euill, and turnes vertues into vices, the other calleth euill good, and maketh pleaſant freſh waters, of vnpleaſant and vnſauorie ſinnes. The flatterer he ſaith to his diſciples, that his words, Albeit there be in them the ſauour of death vnto death, yet they are the vvordes of eternall life. The ſlaunderer hee ſaith, His neighbour hath no truth, the Proteſtants haue not the Scriptures, their vvords are all lyes. Theſe fiſhers are both dangerous, yet becauſe the ſlanderers hote ſcalding vvaters are eaſily perceiued to bee more full of poyſon, then of medicine, I will but touch the flatterer ſwimming in our ſtreames, and vvith as much good take heede, as I can flye them both. It is written of one of thoſe

Pron. 15. 2.

those two fishes called *Fastiem* that the salt vvaters do sweeten in his mouth, for vvhich sweetnes plentie of fishes come to him, and thinking to sucke sweet water-springs at his mouth, are all taken and killed. Such a fisher is the Iesuite, all hatred, malice, couetousnesse, craft, lying, deceit, murther (against Protestants) doe sweeten in his mouth, hatred: for it is lawfull for a child to hate his father, seruant his Liege Lord: couetousnesse, for it is lawfull for them to wrest Protestants goods into their hands by any meanes, because they haue decreed all Protestants to bee Heretikes. A Iesuite vvill warrant you that murther is wholesome, as hee can warrant any man rather to keepe company vvith an vnlawfull Concubine, then a lawfull spowse, that small errour is but a cast of his office. All these impieties, and all which come out of their corrupt hearts, doe not taste from a Iesuits mouth like waters of bitternesse, for they are very vvholesome and of great aduantage, *Propter bonum spirituale*, for their Catholike cause: but their throats are open sepulchers; and here great numbers perish. Therefore to these I say, Open not your mouthes so wide.

Auarice. Now come I to the last vvhich is worst of all, that one sinne vvhich is Idolatry, prophaneneſſe, disobedience, and all. I haue here an hard taske to plead the cause of an innocent, in praysing that most, which is most in fashion. What innocent? alacke, it is a silly weake babe among all the mothers brats, the dilling of all the brood loaden with al the sins of the world; tis couetousnesse I meane, do you not thinke it is an innocent?

Historians say, this child was not borne in the first age: but when *auri sacra fames* had warmed and strengthened the mothers stomacke, then came forth auarice out of the panch of sinne, ouergrew all his kindred, and spred himselfe like a Pope ouer all dominions. When his mother Atheisme first dandled this graceless vpstart vpon her knees, shedid sing this lullaby, My harmeless darling, delight thy selfe in craft, strife, and oppression, not caring who fare ill, so thou fare well. But woe is mee for the curse which is

gone

gone forth againſt this proud *Lucifer*, whoſe hunger is alwaies vnſatiable as the graue, and vvhoſe crueltie hath euer made vpon Fathers, Mothers, and Children, blue wounds incurable. How carefully hath this braue ſin made hauock of aged Widdowes and Fatherleſſe! and therefore they muſt needes be thought hard-hearted, which will not wiſh all this ſtocke to periſh, and all the race to be fauoured as the brood of *Babylon*; to haue their heads daſht againſt the ſtones: whileſt they are young, to make them quiet. But, why did I call this wretched Caitiue an Innocent? or why not? becauſe no wickedneſſe is wickedneſſe; the *Phariſie* will not be like the *Publican*, the Traytour at Barre will plead vnguiltie, and all will excuſe themſelues as innocents. Therefore I will wiſh couetouſneſſe of the World, no greater deſtructions then he hath before him, alwaies longing for his owne bane: for that which will choke him as *Midas*, or ſtrangle him as *Iudas*, or ſtone him as *Achan*, or make his heart heauie like a ſtone, as *Nabals*, or ſeduce him as *Balaams*, or ſhame him as *Giezyes*, or after all purſue him to hell, as *Diues*. For this cauſe doe I weep, when he laugheth, and lament when hee ſhould howle, *For the miſeries which ſhall come vnto him*.

*Pſal.*137.9.

*Luk.*18.11.

*Iam.*5.1.

Alas, for pittie to a thouſand which in this ſinne are too open-mouthed, as if they could ſwallow all they ſee, and could vviſh themſelues the graues of all their Neighbours goods and Lands: Manie poore men complaine of one rich man, as one complained of manie: *They gaped on mee with their mouthes*: for Oppreſſion, and Extortion, are the Tygers and Wolues of our Age, vvhich as Hell-mouth, are alwaies open: vvith theſe, *Chriſt Ieſus* is of ſmall value, themſelues being of greater in their Counting-houſes. Such a Chriſtian was *Iudas*, vvho neuer vvas good Chriſtian: becauſe, in his eies, his Maſter vvas little, and himſelfe great, and little cared hee, to make a little more of his Maſter, to make himſelfe greater. But *Aurum Tholoſſanum*, his thirtie pence gaine was his poyſon, and burſt his belly. In this meditation, vvee ſee the difference of labours for things neceſſarie and vnneceſſarie, for matters of earth, they venter skinne for

ſkinne, vvhen they haue alreadie prouiſion, more then enough, for Wife and Children: yet, becauſe they will not know vvhat is enough, they muſt haue more, to make more vvorke for ſinne. Surely, in goods ill got, and left to vvicked Succeſſors, commonly ſinnes finde more vvorke, Pride, or Ryot, or Oppreſſion, or Strife: *Malorum opes, malorum irritamenta:* either in themſelues or others, according to the Prouerbe, *Plentie makes Pride.* Theſe argue for themſelues, that they doe nothing, but that vvhich is neceſſarie for their Families, for vvhich they are bound to prouide. Their argument holds like the ſhift of prophane people, vvhich make to themſelues, for breaking of the Sabboth, neceſſities vvhich God hath not made. Thoſe iournies are tolerable on the Sabboth, where God maketh neceſſitie: which are intolerable, when man for his honour, eaſe, pleaſure, profit, doth coyne a neceſſitie. Thus, manie a hundred ouer-cruell to be accounted charitable Chriſtians, inuent neceſſities for raiſing their Houſes, and augmenting Reuennues, to grind the faces of the poore. Let theſe bee mooued for neceſſarie ſupplyes to the Church, Towne, Poore, and common prouiſions for the Kings ſeruice, then there is no ſuch neceſſitie. O, miſerable diſeaſed *Nabal*, more diſeaſed then the lame man, which did lye at the Poole *Betheſda*: Hee, after eight and thirtie yeeres torment with his diſeaſe, deſired to bee healed, but *Nabal* after fiftie or ſixtie yeeres torment, in vvhich he hath tormented others, hath no deſire to come to *Betheſda* to bee healed. The queſtion of our Sauiour may ſeeme needleſſe, *Wouldeſt thou be made whole?* No, Sir, my ſickneſſe is the pleaſure of my life, it is no diſeaſe at all. Shall I lament, yet a little more, vvhat an affliction of minde it is, to tender conſciences, to ſee in a Chriſtian State, that they which by oppreſſion, and inſatiable gaines haue made manie poore, vvill not feed any poore. Remember that *Concilium Turonenſe*, vnder *Iuſtinian* the good Law-maker.

Timoth.

Ioh. 5.

Can. 5. *Vnaquæque ciuitas pauperes & egenos incolas alimentis congruentibus paſcat, quò fiat vt pauperes per alienas ciuitates non fatigentur.*

Wee

Wee haue the Law, that none ſhould begge: but cruell euerſions of whole Families, and fearefull depopulations without care of *Ioſephs* affliction, hath ſo bruiſed it, that it cannot ſtand, except it bee ſtrengthened in the ioynts, and lengthened in wind.

It may bee ſaid to me, What baſe popular ſpirit doſt thou flatter wilfull beggers, which might liue by labour and will not? No, I ſpeak for the ſilly out-caſts of *Iſrael*, which would liue by their ſweat and labour, and cannot; or for the blinde, lame, aged, theſe ſhould bee charitably releeued: the other wiſely conſtrained to liue. I could wiſh with all my heart, that in *England*, that *Amaſidis Cenſus* were eſtabliſhed, which Law, or one verie like to it, made *Rome* to flouriſh, that it was then called *Roma in flore*. The Law was this, that euerie one ſhould apply himſelfe to ſome approbable faſhion of life, either to contemplatiue or actiue, by which hee and the Common-wealth might fare better, and that hee ſhould beare about him whereſoeuer hee went, ſome Cognizance of his profeſſion. It is reported, that this Law did ſo exile idleneſſe, that there were no ſuch Caterpillers in hedges, high-wayes, in twi-lights, in ſtreets, in Play-houſes, as now feed vpon the ſweat of others. Yea, that when a Gentleman ſought for a Meſſenger to carrie him a Letter for the ſpace of two or three miles, he could not find one ſtanding idle in the Market place. Thus all our lazie routs being applyed to profitable induſtries, our bleſſed Nation (by Gods bleſſing) flowing with abundance of increaſe, might bee *Britania in flore:* the beautie and glorie of all Ilands. But how ſhall this come to paſſe, when euerie wealthie mans care is to contract his houſhold, and careth not to imploy any Seruant to any ſeruice? So manie which clip the Labourers hire, and ſtretch out his rent, or turne him out, and ſend him packing for want of worke, to begge. A good rich man is reſembled vnto vs, by *Æſculapius*, who hauing a golden beard, had written vnder it: *Who ſo is bald, let him take haires from hence, to couer his nakedneſſe.*

A wicked rich man is quite of another diſpoſition, com-

pared to a Barber, which doth make twentie men bald, before he couer the nakednesse of one.

If a man should aske his Neighbour, what is now the great businesse of this World? might not this be his answer? *To make men naked.* Is it not the fashion of too manie, too rich men, to pull the hairie scalpe of the poore, so long till there is no haire left, as if the scalpe were the Tenants, and all the haire the Landlords? Yea, in our daies vvhat vnnatural & vnchristian Suits are commenced for Commons, by the name of Wasts? for new-cuts out of other mens clothes? that the fat rich man may rake his fat out of the guts of poore painfull and carefull labourers, which helpe to maintaine our Churches, Corporations, Towne-ships, and Common-wealth.

When a young stripling hath puld the feathers of elder Birds, to make himselfe wings, and to fatten himselfe, sent leaneneſſe into the verie soules of poore Christians, what then becomes of all? Surely then the backe an the belly deuoures all, which two are the Bloud-suckers and Wasters of our faire & fertile great *Britanie*. For clothes to the back, and dainties to the belly, the riches of *England* take their wings and flie into all other Nations, to feather their nests, and pull downe our owne. This is all the profit we reape by couetousnesse, which is cruell to his Neighbour in rifling his purse, that the monie may be sent abroad to the disabling of our whole Countrie, and the inabling of our Enemie. But, to conclude all tedious complaints, and grieuances, I did craue fauour to deliuer at the Crosse, three instances out of my grieued knowledge, of a Patrone, Land-lord, Neighbour, which not being worth so much cost, I haue omited.

The Patrone in these dayes will giue a Scholler the Cure, and keepe the Benefice to himselfe, his conscience is carefull that the Incombent shall feede the Parishioners, and the Parish shall feede the Patron.

The vnmercifull Land-Lord doth resolue, that his house built in bloud shall stand, and the nest of the Eagle shall continue which brought fire into her nest to warme her.

The contagious neighbour dwelleth in the world, as Ha-

Haſhertſheol, a Woolfe-houſe, and doth make no more bones of a thouſand Chriſtians, to leaue their habitations deſolate, then the Storke of frogs, which hee pecketh out of their pooles.

But I will not write vvith the pen of an Adamant, what I ſpake with my tongue, I vvill not tell it againe in Gath, or record it in the ſtreets of Askelon, what I ſaid in Irſhemeſh, the City of the Sun: I deſire rather with tears to waſh it out. I could vviſh vvith all my heart that thoſe hungry ſtomackes, vvhich haue ſuch appetites to mony-polyes, would beg ſuch Patrons Land-lords, neighbours into their ſtocke, for we could better want them, then many better commodities. But now I haue paſt ouer theſe Alpes, which ſend down much ſnow-water, and cold comforts into the boſome of the poore people, vvhat may be thought of me? come I hither with the ſpirit of giddineſſe, to traduce all Patrons, Land-Lords, and rich neighbours, like a fretting Inuidiſt, vvhich haue more gall then conſcience? God forbid, for I haue not ſo learned Ieſus Chriſt. The good Patrons, Land-Lords, and neighbours I praiſe and honour, vvhich ſo liue in their liuings, that the Church, their Tenants, and poore Cohabitants may liue in comforts and ſweet refreſhings by them. They which ſo demaine their demaines, Commons, and Tenements, that honeſt neighbours, with fruitful paines and thriftie, and comely parſimony may liue vnder them, bleſſed bee the fruit of their bodies, the fruit of their grounds, the increaſe of their kine, and their flockes of ſheepe. The Lord ſhal cõmand the bleſſing to be vvith them in their ſtorehouſes, they ſhall bee bleſſed at their comming in, & going out from this time forth for euer more. I hope of theſe Patrones, Land-lords, and Neighbors, as it is recorded of Noble *Alexander*, who when *Parmenio* vrged him to reſolue on ſuch proiects as at another time, *Lyſander* had in his head, *ſcilicet, To peece out the skin of a Lion with the caſe of a Fox*, he anſvvered, Were I *Parmenio*, I would. The meaning is plain, that he would not diſhonor and ſtaine himſelfe with ſuch baſe deſignements, as to make crueltie and craft his

Deut.28.4.8.6

two heads to fight vvithall. Thus I am perſwaded of our vvorthy Chriſtian Gentlemen, that no vnruly euill of others ſhall poyſon them: but that ſtill they vvill preferre mercy, before crueltie, honour, before baſeneſſe, charitie, before incompaſſion, peace of conſcience, before vnconſcionable ſacriledge, GOD, before the Deuill, life, before death, and heauen, before hell. Then ſhall God haue re-
Leu. 26. 9. ſpect vnto you, and eſtabliſh his Couenant with you.

Thus, haue I ended this tranſpoſition of Open not thy mouth ſo vvide, vnto the canker-vvormes of religion, honeſty, and pietie, vvhich not content vvith the labour and ſweat, vvould haue the bloud of the Clergy, Laictie, and all in their owne veynes.

Yet to you, my gracious auditory, I end as I began, in my reading this Text, *Open thy mouth wide.* Bee you alwayes open in faith, feare, and loue towards God, in ſubiection, obedience, and faithfull alleageance towards the King, in reuerend audience and glad acceptance to vvholeſome doctrine, in willing ſubmiſſion to your Parents, Maſters, Tutors, Gouernours, in mutuall charitie amongſt your brethren, in watchfulnes towards your ſelues, to preuent all enemies bo-
Deut. 15. 6. dily, and ghoſtly. Then ſhall you dwell in your land ſafely, vvithout feare, your threſhing ſhall reach to the vintage, you ſhall raigne ouer your enemies your ſinnes, and they ſhall not raigne ouer you. And thus much of the firſt part of the Law, *Open thy mouth wide*, vvhich teacheth Chriſtiã duty.

The ſecond Part.

NOw am I arriued at the *porta beata*, the hauen of bleſſedneſſe, the Goſpel, *And I wil fil it*, Gods plenty.

Exod 30. 4. There vvas an Altar made of Shittim vvood, and fine gold, and the faſhion of it was in a crowne of gold ſpred all ouer the Altar, and vnder the crowne two golden rings. The two golden rings vnder the crowne are as cleare ſimilitudes of my Text: The two golden rings vnder the crowne, are the two Teſtaments, the Law, and the Goſpell, vnder one eternall ſoueraigne, bearing the imperial crowne of vniuerſall dignitie, and his vvill is borne in theſe two Teſtaments,

ments, as the Altar of ſweet perfume vvas borne by two rings. The two Teſtaments are here, both the Law and the Goſpell: the Law; *Open thy mouth wide*, a precept for obedience: the Goſpell; *And I will fill it*, a promiſe for happines. Theſe are two golden rings giuen by God to his Church, by the husband to his ſpowſe, one for remembrance, the other for aſſurance. Two golden rings giuen by him, who by his owne right and vvorthineſſe vveareth the crowne, to her whom he vvooeth, that by his vvorthineſſe and right, ſhee may weare a crowne.

The firſt ring of remembrance, the Law, I haue remembred.

The ſecond, ring of aſſurance, by Gods gracious aſſiſtance I will ſhew you.

And,] Firſt, Gods plenty is a rich fountain, all in all, out of vvhich euery thing hath ſomthing, the Sun, Moone, & Stars, their light and naturall influences, heauenly ſpheares their motions, earths ſtabilitie and treaſures, vvaters their depths and turnings, fire heate, Elephant ſtrength, Lion and Egle courage, Vine fruitfulneſſe, Oyle cheerefulneſſe, Oliue fatneſſe, Fig-tree ſweetneſſe, all Gardens, Orchards, Fields, Mountaines, Vallies, Seas, and all creatures, all their varieties, and all their plenties. And where the Lord doth vſe to binde himſelfe vpon a promiſed condition, commonly the coniunction copulatiue is inſerted as a note of the ſtabilitie of Gods Word. Thus God ſaid to *Abraham: Get thee out of thy Countrey from thy kindred, and I will make of thee a great and mightie Nation, and will bleſſe thee.* *Gen.* 12.

Get thee out of thy Countrey, is *Abrahams* duty, and I vvill bleſſe thee, is an aſſurance of Gods bountie. Yea, *certitudo diuini amoris & auxilij*, is thus confirmed to *Abraham*, that he reſted himſelfe certainely, on the certainty of Gods performance. *Abraham beleeued the Lord, and he counted that to him for righteouſneſſe.* *Rom.* 4. 3. The conſtancy of God is *Abrahams* ground vvorke, & on the ſame ground doth *Dauid* lay himſelfe downe, and *reſt in ſafetie*: *I haue made a couenant with my Choſen, I haue ſworne to Dauid my ſeruant: yea, by my holineſſe* *Pſal.* 4. *Pſal.* 89. 3. 35.

nesse haue I sworne, that I will not faile Dauid. Certitudinis signaculum veritas Dei: The truth of God is the seale of his promise: God is truth, and alwayes truth.

Deus est veritas essentialis,
Verbum Dei est veritas normalis. } Gods

Word is the vndoubted prescription of Obedience and Faith, } Obedience, Faith in

To his Precepts, His promises, } and this *Conditionis, & Promissionis,* } *copula*, doth lead

our consciences in πλ ηροφορίαν a full perswasiō of the faithfulnes of God against a Popish doubts and wauerings. *For we* 1. *Iob.* 4. 16. 18 *haue knowne & beleeued the loue that God hath in vs*, and there is no feare in this loue, for *perfect loue casteth out feare.* Hence come to vs both *certitudo spei & rei*, for the assurance of Gods loue, *Deus semper exuberat visceribus charitatis*, the abundance of his loue is neuer diminished: so that the faithfull in the Church militant, are sure of Gods eternall loue, as the Saints in heauen. There Saint *Paul* doth triumphantly vaunt himselfe vpon this assurance against all oppositions. 2. *Tim.* 1. 12. *I know whom I haue trusted, and I am perswaded, hee is able to keepe that which I haue committed to him against the day.* Rom. 8. 37. 38. And therefore, I more then a conquerour, *am perswaded, that neither death, nor life, nor any thing, shall be able to separate me from the loue of God.* My faith is *depositum certum*, a sure pledge in Gods hand, his promise is, *depositum certum*, a sure pawne in my hand. Vpon this *copula veritatis*, that God is sure of his word to them; vvhich keepe his couenant; notwithstanding all the assaults vpon *Iob*, like more then a conquerout, he sets vp his resolution as a marke for the man of God: *Though he kill me, yet I wil trust in him.* *Iob* 13. 15. Therfore, this certaintie shall be my helmet of sauation, buckled *in hac copula*, in the truth of God to my head, *That though I walke* *Psal.* 23. 4. *through the valley of the shadow of death, I will feare no euill, (O Lord) thy rod and thy staffe they both shall comfort me.*

Here

I.

HEre am I come to the fountaine it ſelfe of all goodneſſe, which watereth all Paradiſe, and maketh glad the City of God. It is goodly to behold the ſtreames which run from this Well head of all bleſſings, and with ioy ſhall ye draw waters out of the Well of Saluation. What is this fountaine? God, *Fons explanatus, & explicatus*, a Well manifeſted, and ſet open. *I.* Hee hath declared and ſpread himſelfe abroad. This fountaine God, is my ſtrength, and ſong; and now will I declare his workes among the people. *Eſay* 12.3. *Verſ.*2.4.

Shall I beginne here to tell you what God is? no, the fountaine is too deepe: O the deepeneſſe of the riches of this fountaine, whoſe ſecrets are vnſearchable! Before time when there was neither Sunne, nor Moone, nor Starres, nor Summer, nor Winter, nor Birds, nor any Creature to ſing Gods worthineſſe in his infinite maieſtie, hee of himſelfe, by himſelfe, in himſelfe, was happineſſe it ſelfe. *Rom.*11.33.

God of himſelfe, and All-ſufficiency himſelfe, all wiſedome, righteouſneſſe, goodneſſe eſſentiall. Afterwards the Creatures had qualities of goodneſſe ſuperiour, and inferiour; Angels, and men of diuine goodneſſe, pearles, mettals, hearbs of naturall goodneſſe, all had but qualities. Therefore our bleſſed Sauiour told vs, *That there is none good but one*, he eſſentially Good is all goodneſſe; wee in ſeuerall proportions good in diuers qualities. Shall then a man comprehend the Ocean in his hand, or be his qualities of goodneſſe neuer ſo many and great, ſhall he preſume to meaſure eſſentiall goodneſſe? No, God hath forbidden it, and our abilities if all the ſufficiencies of Angels and men were coupled together, are all too ſhort, and more infinitely ſhort then the ſtarres are ſhort of the Sunne, which giueth them their light. Precepts are giuen, to admire and honour God, but not to pry ſo curiouſly into this fountaine, as if wee could ſee the bottome. The Arke which was but a ſhadow of the myſteries in this maieſty, none might looke into: to ſhew vs that his eſſence is vnacceſſible, and infiniteneſſe of maieſty vnapproachable. I *Math.*19.17. *1.Sam.*6.

told you of a twofold truth, Essentiall, and Normall; The Essentiall truth hath set himselfe open in his word, & workes, so farre as is expedient for vs; so that things still hidden in the fountaine, are the fountaines, properly Gods owne; things revealed belong to vs. Yea, of those things which are revealed, there is not one and the same easinesse; but, so that some truth is more abstruse and latent, some manifest and patent to vs. That Truth which is as a necessary commodity for vs, is obtained with care and labour, and God hath appoynted to search for it with diligence. Lest wee should bee careless or idle in our businesse, and so want that one thing, which is, necessary. Truth by Scriptures is powred into vs, as waters by vessels runne into vessels: yea, *Propter providentia subtilitates, visus imbecillitates, & invidiæ impedimenta,* Necessary Truth is often hard to be found, but not so hard as not to bee found with seeking.

Deut. 29.29.

The providence of God full of wisedome, hath layd vp much truths in secrets, as Pearles in Sands, and treasures in veines of the earth, kirnels in shels; so that they may be found by seeking, as by following the starre the wise men found Iesus layd in a manger. The dimnesse of mans sight in the vanity of sinne, and corruption of his flesh, is spred ouer as with a mist, that without earnest endeuour truth is hardly perceiued. The *Pharises* not heeding truth, mist it, and *Paul* found it not till the skales fell from his eyes. The enuie of Sathan is much against the light of truth, so that hee stirreth Heretickes against the knowledge of truth, and Schismatiks against the peaceable vse of truth. Now then, if it be so hard to finde that truth whereof we are capable, and which being found, *Is a lanterne to our feete:* What foolishnesse is in man to neglect this truth, and curiously to pry into that secret whereof wee are vncapable? for our thoughts cannot reach the beames of his Chaire. Indeed our thoughts, cogitations, inuentions, iudgements, must all bee short of Gods glory, when as we are not now capable of so much vnderstanding, as once to thinke what shall bee the greatnesse of our owne glory to bee reuealed. Our hearts are darke dungeons of thoughts,

Luk. 2.12.

Mark. 3.5.6. *Act.* 9.

Psal. 119.

1. *Cor.* 2.9.

thoughts, which he can ſee, when we cannot ſee him. Here let vs wonder at this great fountaine which paſſeth our vnderſtanding, let vs honour and praiſe him for his goodnes, who ſpreadeth his bleſſings ouer the world. Thus is God deſcribed in the Pſalme, that by ſimilitudes and ſhadows we conceiue his bountifulneſſe, albeit we cannot ſee him, for whoſe plenteous liberality, *The valleyes couered with corne, doe ſhout with ioy, and ſing.* *Pſal.94.11.* *Pſal.65.13.*

And let vs reioyce to ſee how good and ioyfull a thing it is to take knowledge of this Creator, who hath made mans deſire, and there is none can fill it but he. No Creature, Angell, Saint, Patriarch, King, Prieſt, Prophet, Euangeliſt, nor all but God onely. This fountaine onely is beyond compariſon, and all other are bound in limits, which they cannot paſſe. All mans liberality is circumſcribed with theſe borders, out of which it may not paſſe.

Quid, cui, cur, quantum, quo tempore, quoue loco det.

Firſt, *quid*; a man is inioyned what hee may giue, to wit, that which is well gotten. *Nam q, nil proficis, ſi fratri benefacis, vnde alteri iniuriam facis.* We may not rob *Peter* to giue to *Paul*. *Sepè cibatur vnus, vnde mille eſurient.* When a man for his fee will vndertake an ill cauſe, or exact more fees then are due, or vnmercifully wring his Tenants, and yet giue fortie ſhillings yearely penſion to a Preacher, or a Beadman: or when a Gentleman will robbe an Hoſpitall, or a Spittle-houſe; to conuert the profits to Children, Kinſfolkes, or Seruants; or giue away ſilke clothes to Seruitors, when one hundred Tenants cannot ſaue one new ruſſet coate once a yeare out of his yearely rents. It is good therefore for theſe miſgiuings, that there be Land-markes ſet, that a man may doe good to all, without wrong to any.

I might ſpend copy of wordes in the diſcuſſions of the other circumſtances, in which mans bountifulnes is incloſed, that he may keepe lawfull compaſſe. But this great giuer is limitted to none of them all, becauſe his holy will being an inuiolable rule, he cannot giue amiſſe whatſoeuer, or to whom ſoeuer he giueth. *Veſpaſian*, of a more liberall diſpoſition then

many Nobles are, ſaid he had loſt a day wherein he had giuen nothing, yet his abilitie was not ſo great, but that hee was able to giue all away. God neuer loſt any minute in which he doth not giue innumerable gifts, yet cannot giue all away, for hee is *Fons inexhauſtus*, a Fountaine which cannot bee drawne dry. Looke vpon the Sunne, in which thou art not able to behold all the beames; and albeit continually it ſend forth ſtreames of light, yet ſtill no leſſe light abideth in it. Much more fulneſſe hath the Creatour alwaies in himſelfe, although euery good and perfect gift inceſſantly bee deſcending downe from the Father of lights: *Chriſt is the Vine*, all cluſters of Grapes to cheere vs, that our ioy may be full, and yet ſtill he is full of ioy. He is all *Pearle*, to trim vs with his grace, and ſtill hee is full of grace, when all his Saints are filled. He is all *Bread*, and when he hath giuen to vs all plenteouſneſſe of bread to eate, he ſtill is all bread of life. All creatures are of themſelues poore and needy, God is rich, *Exuberans uberibus plenis*. The Sunne is a borrower of his maker, the maker lendeth to all, *Bonum æternum ſemper ſui ipſius diffuſiuum*, as the Schooleman ſaith: In God onely is, *Pleniſudo ſufficientiæ, redundantiæ, efficientiæ.* Such ability of goodneſſe, which is not onely inough for himſelfe, but for others alſo, and able to make others good. This is Gods prerogatiue incommunicable, and therefore it is arrogancy in the Popes Maſters of the myſtery of iniquity, to challenge workes of ſuper-erogatiõ to their Munks, as holineſſe inough for themſelues, and to ſpare with ouerplus to make others holy. The very Angels haue no more then to ſerue their turne, ſo that they cannot make other Creatures holy by their holineſſe; more then the ſtarres can make night to be day.

Iob. 15. 1.

Math. 13. 46.

John 6.

This is the Lords doing onely, and it is marueilous in our eyes, out of his owne plenty of goodneſſe, riches, ſtrength, and beautie, to make others good, rich, ſtrong, and faire. The comming of a rich King into a poore Nation, by diſperſing his wealth abroad, maketh the land for a time to abound with

with plenty, but after the Kings departure, all the plenty is ſpent and gone. Thus plaine is it that God is rich to all lands which are barren and bare, without his fulneſſe. *A barren Land maketh he fruitfull, and giueth water-ſprings out of the dry rocke*, but when he with-draweth his breath, then we are gone. This ability then, being proper to God, is confeſſed to his honour and praiſe by holy men, which haue beene zealous for the name of God, of which God himſelfe is iealous, *Cor ſolus implere poteſt, qui ſolus eor creare potuit*. *Therefore, if I muſt glory, I will glory in my infirmities, for wee are not able of our ſelues to thinke a good thought, but all our ſufficiency is of God. Not vnto vs, Lord,* (ſaith the King) *not vnto vs, but vnto thy name giue thy praiſe: for among the Gods there is none like to thee, there is none can doe the workes that thou doeſt.* Let me remember *Iob* diſclaiming the ſinne of arrogancie, when he was drawing out the lines of his life, and appealing to his innocency. *If I haue made gold my hope, or haue ſaid to the wedge of gold, Thou art my confidence, if my heart did flatter mee in ſecret, or my mouth did kiſſe my hand (as if my hand were able of it ſelfe) this had beene iniquitie to be condemned, for I had denyed the God aboue.* This therefore is the offring of all Creatures, to bring vnto God worſhip and glory. *Whoſe voyce diuideth flames of fire, and maketh the Wilderneſſe to tremble. Giue glorie to the Lord, ye Sons of the mighty, that he may giue ſtrength to his people, who ſitteth vpon the floods, and doth remaine King for euer. Sicut vnus Sol mundum lumine implet, ſic vnus Deus implet omnia.*

2. *Cor.* 11. 30.
2. *Cor.* 3. 5.
Pſal. 115. 1.
Pſal. 86. 8.
Iob 31. 24. 27. 28
Pſal. 29 7. 8.
1. 11, 10.

But alas, poore people, whoſe truſt is onely in the Lord their God, they are driuen from this ſanctuary, for Satan hath ſet vp two great Challengers againſt God, to take his Kingdome ouer his head, and to depoſe him from his throne. Satan the olde vſurper, hath with the breath of his noſtrils puffed vp two factors, one is the World his darling, the other is the Pope his minion. Theſe make ſhew that they are able to fill and ſatisfie mans deſire.

World.

Indeed the world is full of wealth, and all manner of ſtore,

but all cannot satisfie any man, except God bee at his right hand to enrich him with contentation. They which haue much without God, are poore, and they which are poore, possessing God, are rich, *Hee filleth the hungry with good things, when the rich are sent empty away* in discontent. *Lyons do lacke and suffer hunger*, and great men which rampe as roaring Lyons in the world, doe liue in lacke, when *they that seeke God want nothing:* such a gift of God is contentation, which none can giue but he. It is a common saying, that the belly is more easily filled then the eye, and it is true, for the world may fill the belly of greedy desire, and stuffe the panch of hunger, but the eye is not satisfied with seeing, vnlesse God bring contentation his childs portion; See the looks of discontentment in his owne glasse.

Luk.1.53.

Psal.30.10.

Eccles.1.8.

The discontented man in the middest of his wealth, health, strength, honour, friends, flatterers, wanting Children, is thus described. There is one alone, and there is not a second with him, neither Sonne, nor brother; yet is there no end of all his trauaile, neither can his eye bee satisfied with riches: neither doth he thinke, For whom do I trauaile and defraude my selfe, & Soule, of pleasure? this is vanity and an euill trauaile. He that hath heires and Oliue branches great store, to continue his house from posterity to posterity, is not satisfied; euery branch must bee loaden with clusters of preferments, and Pomgranets of gold. His eye is not satisfied any more then his, who can behold no Sunne of beauty to stand before him: Hee that hath Children, is as discontented, as hee which hath none. He which hath none, cannot take the greedy worme out of his appetite, nor longing out of his eye, but still continueth as the eye which canot sleep night nor day for care, as if he had sight of his Childrens children to the third & fourth generatiō. What is the cause of this discontent? they vnregenerated haue world inough, but not God inough. Remember *Syon*, so long as shee is captiue, inhabiting amongst the daughters of *Babylon*, is discontent, but being brought home is glad, albeit very poore. Thus men prisoners to the world, though

Eccles.4.8.

Eccles.8.16.

though the world be in their armes, are not content, which once set free from that captiuitie doe reioyce in that portion, though it be with labour and trauaile which God assigneth to them: this filleth the eye of the wise, the other filleth the belly of a foole, but not his eye.

This question being asked, who is a rich man, receaued this answere, *Non qui maius habet, sed qui minus cupit*, not he which hath many Mannours and cannot rest, but hee which hath manners to be contented, and is at rest, his eye satisfied. Here remaineth a rest to Gods people of this contentation. Those which are without this haue no rest, but *feare, and pit, and snare, shall be vpon thee, O inhabitant of Moab*: no rest, *but trembling of heart, and sorrow of minde.* They haue not so much faith as a graine of Mustard-seede, nor so much treasure laid vp in heauen, as the poore Widdows myte: *Wherefore the Lord hath sworne in his wrath, that they shall not enter into his rest.* *Ier.* 48. 43. *Deut.* 28. 65. *Psal.* 95. 11.

This world is compared to wind which often filleth a mans belly, and stretcheth it to his paine, but bringeth no content. So, *Ephraim which followed the East wind*, was fed with wind, but still rather worse then better. All riches, honour, pleasures, are well compared to winde, which scorch and dry vp mens soules, make their hearts shrinke, and runne on heapes as a scrowle, and as the parching heate in Summer with wind, leaue crackes and gaspes in the earth: thus they leaue frettings and yawnings in mens consciences which are not satisfied. To this purpose I may speake of an East wind in *Iudea*, which was of such miserable force, that it did cracke and rent Ships. Thus this world (in many which open their mouths more for world, then God) doth cracke mens ships, and make ship wracke of their consciences. Thus is the world so farre from filling emptie desires, that often it makes more emptinesse, that the more men haue, the more they desire. So that *Iob* his question is very considerable in this doctrine. *Shall a wise man fill his belly with the East winds?* Can a mans desire be quieted with that pelse which increaseth desire as fast *Hos.* 12. 1. *Iob* 15. 2.

as

as it is increased? first, a man desires his neighbours Oxe, then his flocke of sheepe, then his pasture, then his Lordship: and thus from a pinne to a poynt, he which thinketh scorne to be called a theefe, is one of those which *Esaias* proclaimeth for partners with theeues, *Thy Princes in following gifts, and loving rewards, are companions of theeues.* This commoditie men reape which place their felicity in this world, as if it had *plenitudinem felicitatis*, which is neuer inough to fill the empty places of a worldlings heart. What is all this world in which *bellatur, nauigatur*, men passe vp and downe, and striue one with another, as the Ebrew with his brother? All the earth is but *punctum*, mans desire is a great circle, which could containe many worlds, yea, desire is infinite wider then any circles of the heauens: and therefore all the world can fill mans desire no more then the poynt of a needle can fill the wideſt circle, or waters of the sea fill bottomlesse tubbes. Let vs make bold with great *Alexander* to bring his example backe into remembrance for this purpose.

Esay 1. 23.

Hee had honour in great measure, being Lord Generall ouer all his Legions.

Hee had Office large inough, being Emperour ouer all *Grecia*, and all Prouinces subdued thereunto.

He had liberty to march in the wide world at his pleasure, where he list to set his foote.

He had ease to fight when he list, or to retreat at his owne will.

Hee had health and strength continued to his bodie, and armes to ouercome, and ouer-runne so many Countries with victorie as were then knowne to the world, yet still his desire was like an empty Shoppe not halfe furnished.

When hee had conquered all of which hee heard, he wished more worlds, and when hee heard of a new found world, he wept to feele his desires emptie.

The wise man might well say of a wise man which had not halfe so much, *Pleasant treasure and Oyle are in*

Prou. 21. 20.

the

the houſe of the wiſe, whom God hath made rich: But the fooles houſe is emptie having no graces of Gods Spirit to bring in contentment.

Contentation then is great riches, more worth then all the World, and it is rightly called, *habitus inuictus*, which preſerueth againſt ſinne, as King *Dauid* affirmeth: *I haue hid thy promiſe in my heart, that I might not ſinne againſt thee.* So, that whereas ſins are like Gods of the Heathen, which giue no reſt, this grace of contentation in Gods filling giueth reſt from ſinne. All vantages of this World are to mans deſire as ſharpe ſauce to the appetite, which doth not ſatisfie hunger, but prouoke the ſtomacke to hunger after more. So that Worldlings daily gather more riches to ſatisfie them, as hee which eates ſalt to quench his thirſt, and powres on Oyle to quench the fire. Yea, as the Popiſh Idolater bowing to one Idoll, doth increaſe his baſe deuotion to bow to another, or as the Blaſphemer hauiug once taken Gods Name in vaine, doth ſet an edge on his wickedneſſe to blaſpheme againe, or as the prophane perſon by diſhonouring of the Sabboth, doth whet his voluptuouſneſſe, and make it more eager to diſhonour the Sabboth againe: thus the Worldling by looking daily vpon the World gets a ſtomacke, and euerie towne and field he ſees, makes him more hungrie. The craftie Marchant, which hath once lickt a yong Gentleman into his bookes, doth feele his licke ſo ſweet, that hee longs till hee can licke againe. But *Socrates* that vviſe Philoſopher gaue his counſell to all which can bee contented to take it, that none ſhould eate thoſe meates which entiſe the ſtomacke to craue more when there is enough, for ſo come ſurfets the common bane of men. Thus were it a wholeſome ſtay for a Chriſtian to reſt content when there is enough, leſt after hee die of a ſurfet, and yet be not ſatisfied though he die. That I may ſpeake to the vnderſtanding of my weakeſt brother, let let me remember a Storie not for the truth, but for the reſemblance.

It was written in older time of a Bird-catcher, who caught a Nightingale, and the Bird, to ſaue her owne life, did

plead for her ſelfe, as well as a Bird could, that ſhe was not worth killing, ſhe had nothing on her backe to fill his belly. But ſaith the Fowler, One little Bird in hand is worth two in the Wood. The Bird replyed, that her notes are more worth then her corps, and that ſhee would ſing him three Songs, for which he ſhould fare better all his life, if he kept them, then if he kild her: The bargaine was made, the Songs recorded, & the Bird let fly. But what were the Songs.

1 *Striue not beyond thy ſtrength.*
2 *Grieue not too much for that loſſe which is vnrecouerable.*
3 *Beleeue not that which is incredible.*

Now whileſt the wiſe Fowler was digeſting theſe Counſels, good medicines for a worldlings ſickneſſe, the Bird flying ouer his head, told him that hee had loſt great treaſure, for ſhe had within her a *Margarite* ſtone, as great as an Eſtrich Egge. At this newes, the Birder beganne to ply the Nightingale with faire words, and told her that if ſhe would come againe to his hand, hee would ſpare meate out of his owne belly to feed her: Then anſwered the Bird, I ſee thou art a foole, which canſt make no profit of my Songs:

1 *Thou labourеſt for me, which thou canſt not reach:*
2 *Thou grieueſt, for that which is vnrecouerable:*
3 *And thou beleeueſt that, which no wiſeman will, that I haue a pearle within, as bigge as the Eſtrich Egge, and all my bodie is not ſo bigge.*

Surely there are many of theſe Fowlers in the World, which dote in their repoſals, repoſing contentation in the riches of this World, where it is not, and neglecting to ſeeke it vvhere it is. The World hath no more ſufficiencie to mans deſire, then the Nightingale had the true Pearle within her, to giue him content. But when all is done, the World, which the rich ſeemed to haue in his hand, is a mocker, and makes ſhifts ſoftly away: when the Worldling is left behind to his owne ſorrow, and the graue. All the while,

Eccleſ. 5. 16. Eccleſ. 9. 6. *He tranailed for winde, & hath nothing left in his hand but ſorrow & anger, he hath no more portion for euer, in al that is done*

vnde

vnder the Sunne. Hee hath at laſt, more cauſe to complaine with an heauie heart, then *Peter* had: *Syr, haue laboured all night, and caught nothing*: They wanted their Maſter to fill them, who at his comming gaue them all their hands-full, there was Gods plentie. So then the difference of end and reward, betwixt them which haue two cares, to one for God, aboue the World, and them which haue two cares, to one, for the World aboue God. The cares of Worldlings, are thornes, with which they are in continuall anguiſh of Spirit, *They ſhalbe hungrie as Dogges, runne about the Cities, and not be ſatisfied, they ſhall eate and not haue enough, putting all they haue into a broken bagge.* Therefore let none be ſo vnwiſe to to truſt to the glorie of this Challenger, to thinke there can be peace, eaſe and reſt in the poſſeſſions of the Earth: in impoſſibilities, vnrecouerable hopes, and incredible blandiſhments of the World: *Ariſe, and depart, for as your reſt is not here, becauſe the World is polluted, and if ye truſt to it, it ſhall deſtroy you with a ſore deſtruction.* But if you flye to the Lord, in the top of the Mountaines, for contentation, and reſt: *Euerie man ſhall ſit vnder his Vine, and vnder his Figtree, and none ſhall make you afraid, and ſhall walke in the name of the Lord our God, for euer and euer.*

Luk.5.

Pſal.59.14.15. Hag.1.6.

Micah.2.10.

Micah.4.1.4.5.

The ſecond Challenger.

BVT there is another Challenger, who ſaith he is aboue all the World, and denying Gods Crowne and dignitie to be proper to himſelfe, tels vs that hee is able as well as his Father, *To giue or take away the World.* Yea, to giue Heauen, and take it away, vvhich is a priuiledge more then that proud Vſurper his Father euer challenged. This is he vvhich can fill a mans ſoule with more eaſe, content, and reſt, then God can, or vvill. He can giue reſt to them, for whom God is not prouided, to a Rebell, Traytor, Murtherer, Parricide, Regicide: he can fil all deſires. Who is he, but his Holineſſe of *Rome*, all Holineſſe, begotten of his Father Sinne, and borne of his Mother Superſtition: long fed with the pappe of Policie, now armed with the workes of darkeneſſe, a-

Matth.4.

gainſt the children of light, and ſlaughtering a Million in the fields of Ignorance: O bloudie field, where whole kinreds and Nations periſh: *My people are gone into Captiuitie, becauſe they haue no knowledge, their honourable men are famiſhed, and their multitude dryed vp with thirſt.* Eſay 5.13.

Now, I come to a new *non ſicut*, to Antichriſt, againſt Chriſt: did I ſay Antichriſt? Yes, but all the doubt is among great Schollers, that I either dare not, or cannot ſtand to it. Well, if I doe play the part of a woman, as once the Pope did, to ſay more then I can prooue, let them challenge me, which ſpie me running away. What ſay they, which are the Popes vndertakers? What is *pluſquam Deus?* Whoſe Image or ſuperſcription is that? Which is the Popes coyne, ſo farre ſpread abroad, that all his Muſtar-maſters the Ieſuites cannot hide Antichriſt. The Ieſuites are workemen of a new Trade, purpoſely ſet vp vnder *Ignatius* his Banner, for the maintenance of this new *non ſicut*, or *pluſquam Deus*. All their ſtudie is to conuert ſimple people, or proud people, or malecontented, or fantaſticall people to the Pope: Theſe are the ſweet Babes they dandle, and the Pope is their deare God, to whom they conuert them. The right ſheep, in former times vvere wont to turne to their Shepheard at his call: *My ſheepe heare my voyce:* but now they muſt flye from their Shepheard, and follow a ſtranger from Chriſt, to Antichriſt. The Scriptures teſtifie of Ieſus, Traditions vnwritten teſtifie of the Pope: therefore the Ieſuites vſe traditions to conuert ſoules to the Pope, more then Scriptures, to winne them to God. But this is a falſe Gloſſe or Sophiſtrie for Logicke, to call diuerting conuerting, and to ſay, that thoſe are led to the good Shepheard, which are carried to the *Robber*. They ſay, they haue preuailed much by the ſpirit of arguments, and brought many into their Heard of vniuerſalitie, which prooueth the goodneſſe of their paines and cauſe. I anſwere, that it ſheweth rather the weakeneſſe of thoſe they haue wonne, then the goodneſſe of their cauſe or arguments, by which they haue ouermaſtred their Conuerts. What, though the Deuill diuerted our firſt Parents, was his

Pope Feaſt.

Ioh.10.4.5.

Ioh.10.1.

Gen.3.

cauſe

cauſe or reaſon good? His arguments were too ſtrong for their vveakneſſe, vvhich did not continue in the truth, yet were they but Sophiſtications, neither ſtrong nor honeſt. Traytors haue preuailed in their Deuilliſh Plots, to kill tvvo late French Kings: yet vvere not their Plots lawfull or good. *Iacobus Clemens Ravilart.* The Ieſuites by no meanes vvill be too blame, for Conſpiracies, and ſhedding innocent bloud: And *Becanus* by childiſh deluſions, hath perſwaded manie, that a Ieſuite cannot be a Traytor: but all his preualent ſhifts are not good perſwaſions. My Neighbour vvhen his Lambe was gone, accuſed his Neighbours Dogge, and vvhy not the Fox? Becauſe hee vvent abroad in the night, *(as the enuious man did to ſow tares)* and vvas not ſeene: therefore the Foxe is not guiltie. *Matth.13.25.* Such like arguments, Ieſuites beſtow vpon their Schollers, to proue, that the Pope is not Antichriſt, which, albeit they preuaile either (by the ſound) vvith either weake or wilfull Diſciples, are not fovvnd. I grant alſo, that albeit I ſilly poore blind man, could not ſee to put an heire betwixt *pluſquam Deus*, and Antichriſt, vvhich both as one needle haue but one eye, yet both diuers learned and godly Proteſtants, *Eximium aliquem Antichriſtum expectantes*: ſeeme to thinke that this or that Pope is not Antichriſt. All this alſo may be granted, and yet the Pope be Antichriſt. *For as that great Tree, which Nebuchadnezzar did ſee in the middeſt of the Earth, whoſe height was verie great, euerie branch was not the Tree, but the trunke, and all the branches together were the Tree.* *Dan.4.10.* Thus ſay I of Antichriſt, not that the one or that other was hee, which vvere but branches of the Tree: but the wicked Popes vnited to the Papacie, are *coniunctim* Antichriſt. That another Pope may come confederate with the Turk, or without any combination with the Turke, and commit more hainous vvickedneſſe then any Pope heretofore hath committed: May haue ſome probabilitie, and yet vvith infallible reaſon, this *pluſquam Deus*, bee rightly eſteemed Antichriſt. All the branches of a Tree doe not grow out at once, but there are yeerely new ſhootes proceed forth, during the vigour of the Tree, vvhileſt it is growing. But if at laſt,

any ſprig of the ſame put forth, vvhich increaſing to the greatneſſe of the former branches, ſends downe more drops of vengeance vpon the plants, and vnderwood, vvhich grow neere vnto it; it is not therefore deemed another Tree, but a branch of the ſame. I know moreouer, that the Pope himſelfe vvould not be called or accounted Antichriſt. No more then the Deuill vvould bee knowne to bee *Lucifer*, or an euill Spirit: and therefore as the Deuil came diſguiſed to our firſt Parents in a louely Serpent, ſo comes Antichriſt in the ſhape of an holy Prieſt, *Vicarius Chriſti*: yea, therefore to hide Antichriſt in the myſterie of iniquitie, there are manie deuices and ſhifts inuented, as that hee muſt bee of the Tribe of *Dan*, and dye at *Ieruſalem*, vvhich all being but Painters colours (to make that ſeeme vvhich is not) I cannot alter my ſentence. And ſince I haue God and the King on my ſide, I dare goe on to prooue in another Booke, which I may not ſtand to prooue now, that vvhoſoeuer preſumeth to look out, with this face *pluſquam Deus*, is that Antichriſt. Indeed, *pluſquam Deus*, puts the Lord Almightie quite out
Gen. 3. of his Throne, and not only makes the Serpents argument good againſt *Euah*, but makes it better. The higheſt dignitie vvhich the Deuill taught *Adam* and *Euah* to aſpire vnto, was, you ſhall be as Gods, thinking of nothing greater then God. But now the Pope, the greateſt Poet of the World, and deuiſer of lyes, hath found a greater *pluſquam Deus*. The Deuill that olde Sophiſter, may bee aſhamed of his argument (if hee bee not paſt ſhame, as the Pope is) that his Scholler is quite gone beyond him. If this title hold, I know no reaſon to the contrarie, but that if *Adam* fled from God, cauſe GOD vvas his better: ſo GOD may fly from the Pope, becauſe he is his better (*pluſquam Deus*). Now, in all the Popes iuriſdiction, who but the Pope, hee can fill all penitent ſoules with all their hearts deſires.

This is the common perſwaſion of many Popelings, that they can ſpy in the Popes head, brighter eyes then in Chriſt, in the Popes decrees ſweeter morſels, then in the Scriptures, in the Popes Canons ſtronger ſinnewes, then in Gods word,

as

as if Gods ſinnewes were ſhrunk, and his arme ſhortned, and the Popes lengthened, in *pluſquam Deus*. Thus is Chriſt decreaſed, and Antichriſt increaſed. We poore Countrey people haue obſerued of our Pullen, vvhich peake about our dwellings, that vvhen Corne is caſt for them to feede on, they ſtay a while and pecke a little: but, hauing plentie of dung-hill Corne, they quickly forſake the other, and goe to the dung-hill to ſcratch for that they like better. Such Cockerills & Pullets we haue too great plenty in England; vvhich vvhen vvholeſome graines of the holy Scriptures are caſt before them, now and then they ſtay a vvhile at a Sermon to ſaue a penny, and pecke a little at the immortall ſeeds of the Word, vvhich is not very pleaſant vnto them: but preſently they returne to their cuſtome, to their Porteſſes and Popiſh Mattens, to take away the taſte of the Scriptures with that vvhich they reliſh better. Indeede, the graue, ſincere and ſerious inſtruction, vvhich commeth out of the mouth of a ſober and learned Preacher, is nothing ſo pleaſant and ſauorie to them, as that vvhich they finde in their ſuperſtitious Letanies, and Romiſh and Rhemiſh dung-hils, or which new-fangled fugitiues, like *Micahs Prieſt* doth offer vnto them. Thus they haue forſaken God, to ſerue him who is *pluſquam Deus*: and why ſo? becauſe for their deuotion to *Micahs Ephod* and *Teraphim*, they ſhall haue many miraculous fauours beſtowed on them, more then they ſhould obtaine all their liues long by the ſeruice of God. I will beg onely one inſtance, which is deliuered diuerſly: but I will as neere as I can, ſhew it like the originall Latine lye in the Legend. It is written in the liues of the Hermets, of Saint *Nicholas* a Toletan, that being ſicke, there vvas a little tender Partridge prouided for him. The religious brother, leſt he ſhould bring a ſickneſſe into his conſcience for his order ſake, refuſed to eate any fleſh. the Prior of that Couent being very compaſſionate towards the ſicke man, commanded him to eate for his health ſake. The good Saint, more for obedience to the Prior, then for deſire to breake his vow, put his hand towards the diſh, and

Iud.17.12.

Verſe.5.

weeping,

vveeping, began to craue the Partridge. Now ſee the wonder, ſo ſoone as he had touched the Partridge vvith his holy fingers, the Partridge reuiued, and both the bird and his ſickeneſſe fled away together. What ſay you now, was not here an caſie cure? vvho vvould not be a Papiſt, if the Pope haue ſuch miraculous pleaſures in his kitchen to fill the mouthes of his Romiſh Catholikes. But this is a toy, there are greater fauours to be found in Popery then this: Open thy mouth to him vvho is *pluſquam Deus*, and he which can not fill his owne deſire, vvil fill thine.

I vvill tell you in the ſame vvords to my remembrance, the boaſt of an Engliſh runnagate. Oh vvhat it is to goe to Rome, there a Romane Catholike Gentleman ſhall haue comfortable entertainement.

What is that? Firſt, hee ſhall receiue a chaine of gold: pardon for his ſinnes.

Sec o n dly, his edding ring, reconciliation to his Holines

Thirdly, his bracelets, the Popes bleſſings.

And fourthly, his *oſculum dilectionis*, his holy kiſſe of loue. And becauſe the Popes Holineſſe lieth neerer to his heele, then his heart, the vviſe Gentleman ſhall bee allowed to kiſſe the Popes foot. The Popes Holineſſe (as it ſeemeth) vvas in his foot, vvhen hee ſet his foot vpon the necke of the Emperor, & bleſſed him with a *Scriptura torta*: *Super aſpidem & baſiliſcum*. A foule meaning, to a faire Text. But let me haſten.

Open to the Pope, and hee vvhich is *pluſquam Deus*, can for thy vantage, or his owne, ſtep downe into his Vicarage, lower then *pluſquam Deus*, and become Chriſt his Deputie. Open thy mouth to him, for hee is Chriſts Vicar on earth; who as a Merchants fore-man, an Aldermans Clearke, a Noble mans Steward, or a Gentlemans Bayliffe, can by the power of his money-miſtreſſe, do more for a ſutor then the Maſter himſelfe. Thus the Pope, Gods fore-man: who ſometimes vvil be before his Maſter, by the power of the Church can effect that vvorke, which GOD himſelfe hath left vndone: to ſet open the Kingdome of heauen, to Dogges, Enchanters,

chanters, Whoore-mongers, Murtherers, Idolaters, Equiuocatours, and vvhoſoeuer loueth, or maketh lies, whome God hath ſhut out. *Apoc.*22.15.

Open thy mouth to him, his word is of more credit then his Maſters, for there is much infirmitie in Scripture, Gods Word is inſufficient (as the Ieſuites blaſpheme) but the Pope is ſo ſufficient, that he can repaire the breaches of holy Scriptures, and make vp all their defects.

Open thy mouth to him, and hee can fill it vvith counſels, more worth then Gods Commandements, that thou mayeſt noteate an egge till Eaſter day, without a licenſe, nor goe to Church at all without a diſpenſation.

Open thy mouth to him, if thou beeſt as farre ſpent as *Barrabas* a theefe, and a murtherer, he can allow thee a priuiledge that Chriſt neuer had, to be mewd vp in Purgatory. This ſhall ſerue thy turne, as a reprieuement doth for a malefactor, till his friends haue ſued out his Pardon. He muſt needes ſticke faſt avvhile, if he haue not better friends: but, he is ſure to come out at laſt, for Purgatory is vvell ſold, when the money is well told.

Open thy mouth to him, and hee will furniſh thee with aduocates and aduocatrices Saints of the Romane Calender, thou ſhalt neuer need to goe ſo farre as Chriſt for ſaluation, for it may bee had among theſe Proctors in a Ladies chamber.

Open thy mouth to him for a perfect way to heauen, hee preſently will ſend thee in a Chariot drawne with Saint *Martin*, Saint *Dominicke*, Saint *Nicholas*, Saint *Francis*, and Saint *Anthony*, and twentie temes more if you will of ſundry Orders.

Or if thou open to him, thou mayeſt be carried by Trentalls, Dirges, Maſſes: ſo cloſely in an vnknowne tongue, that being carried blindfold thou ſhalt neuer know how thou came thither. Thus are 100000. of our braue young Gentlemen and Ladies carried to heauen, all their pride, diſobedience, contempt of the Church, of ciuill Lawes, and ſcorne of Gods word, cannot make them once to trip by the way.

Or if you will goe in the beſt faſhion, which is not in moſt faſhion, hee will ſend thee to the Ieſuites which are
Eſa. 60. 6. all betrapped with workes of dignity, condignity, congruity: and they are as ſwift in their vvay, as *Dromedaries* of *Midian*, and could if they were not ouerloaden with ſinnes, flye to heauen.

Or if thou doſt diſtruſt the ſlippery feet of the Ieſuites, open thy mouth againe to the Pope, hee vvill ſend thee to a powerfull Saint, able to beare thee vp from all the waues and troubles of the world. The Porter is Saint *Chriſtopher*, who carried Chriſt ouer the water, when it ſhould ſeeme, hee was not able to carry himſelfe, long time after he aſcended vp into his glory. It is great maruell that Saint *Chriſtopher* came no ſooner into the world, that hee might haue beene Chronicled in holy Scriptures, and not counterfaited in falſe Legends.

But to what purpoſe ſhould I idle out any more precious time, with ſuch friuolous Comments: But onely to ſet our hearts to ſighing, and our eyes to weeping, for thoſe to
2. Theſ. 2. 11. whom God hath ſent ſuch *ſtrong deluſions to beleeue lies? O vanity, of vanities, and all is but vanity.* I ſay againe, in the griefe of my ſoule, All Popery is vanity.

Say that euery man were *centoculus*, and euery eye as cleere as the eyes of Eagles: yet if God doe not inlighten thy ſoule, for all the Pope, thou mayeſt *ſleepe in death.*

Imagine, that wee had three Sunnes to ſhine at once, as ſeemes by report in the time of *Iulius Cæſar*, or that we had
Mat. 2. againe, that *ſtellam Euangelicam*: yet if God bee not our guide, for all the Pope, wee ſhall go aſtray: *In thy light ſhall wee ſee light.*

Thinke of a man which hath riches, as many as all the
3. Reg. 10. 27. famous treaſures of *Salomon*, when ſiluer was as plentifull as ſtones, as the Mynes of Potoſie, or mettals of Ganges, or Hauilah, yet if God doe not inrich him for all the
Apoc. 3. Pope, he *may be poore and miſerable.*
Eſai. Say a man had ſtrength as *Goliah*, *Og*, and thoſe famous Gyants; yet if the Lord do not ſupport him, for all the Pope he *ſhall ſtumble and fall.*

Tell

Tell me of a man which hath health all his life, as much as is written of a Philoſopher, who neuer felt ſo much paine as the ache of one finger; yet if the Lord bee not his health, for all the Pope he ſhall *dye in his ſinnes.* Ioh.8.24.

In a word, ſpeake of a man furniſhed with all humane knowledge in natural, Politicall, Morall, Mathematicall, Aſtrologicall, Logicall, Hiſtoricall, Sciences, yet his knowledge not ſanctified, if Chriſt bee not made wiſedome to him, for all the Pope he *may goe downe to hell.*

There is no free man, but hee whom God hath freed, not he whom the Pope hath made free, but whom *Chriſt hath made free. Omnis ſeruus peccati ſeruus miſer*, None can ſet a ſinner free from ſinnes without a *quatenus*, but God. So that the Pope can forgiue no ſinne which God hath not forgiuen. Therefore bee ſure of reconciliation to God, rather then to the Pope. *Omnis ſeruitus miſera, ſed hæc miſerrima, carere Deo*, Liue all thy life without the Pope, rather then an houre without God: vvho can and will fill thy bowels with health, and thy boſome with gladneſſe, and at length giue thee a bleſſed fruition of his preſence, *in the preſence of all his Saints.* Ioh.8.36.

Now remaine conſiderations of,
1 The will of God.
2 The pleaſure of God, in filling his Saints with his fulneſſe.
3 The deſire of man.

The will of God to his faithfull Oratour, alwayes more readie then a Mothers will to her childe.

The pleaſure of God in doing good alwaies, powring out his fulneſſe to the comfort of all which ſeeke him.

The deſire of man, whoſe burning feuer is neuer quenched, but by the euerlaſting goodneſſe of this Phyſicion, which, as the *Tree of life, hath leaues to heale all diſeaſes.* Apoc.22.2.

But where my wordes were cut off in preaching, my lines muſt end in writing.

Therefore to end, take theſe vſes to thy profit.

Vses.

1. *Thess.* 5. 17. *Psal.* 145. 18. *Iohn* 6. 47. PRay *continually, for the Lord is neere to them, which call vpon him.* Open.

Haue faith of thine owne to pray, and let God be the rest to thy faith. *Thy.*

Psal. 6. 2. *Mat.* 10. 32. *Be glad and reioyce in God, confesse him before men, and sing prayse to his Name.* Mouth.

3. *Reg.* 19. 10 *Apoc.* 3. 16. Be zealous for the Lord of Hoasts, for those which are *luke warme, are cast out.* Wide.

Profit.

Psal. 145. 19. THen shall the *faithfulnesse of God* crowne thy faith with *assurance of life.* And

Apoc. 22. 1. God shall giue thee Plentie, out of the *pure Riuer of the water of Life.* I

1. *Thess.* 4. 3. His *will* shall be more full of blessed fauours to thee, then the Sunne is of beames. Will

Psal. 23. 5. Thy Cup shall ouerflow, to *thy* ioy and comfort of thy fellow-seruants. Fill

Apoc. 12. 10. Thy running sore shall bee healed, yea, saluation *shall bee thy Tabernacle for euer.* And thus God, euen our owne God shall giue vs his blessing. It.

22. 9. 49.

Amen.

FINIS.

Faults escaped.

FOr αμωα read αμωσες, pag. 6 line 10. dele both pag. 21 line 7. for but will be read but that it will be p. 30. l. 14. for sexes read Sects p. 38. l. 6 letter misplaced p. 48. l. 11, 12. for craue read carue p. 64. l. 1. for edding read wedding p. 64. l. 16. for conuerts read couerts p. 61.